



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

The highest culture is to speak no ill.

Who loveth most is nearest kin to God?

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.

Each well-born soul must win what it deserves.—*Ella Wheeler Wilcox.*

The best reformer is the man who is quick to see all beauty and all worth.

God measures souls by their capacity for entertaining his best Angel, love.—*Ella Wheeler Wilcox.*

Rich and poor live in a like abundance—the former in wealth, and the latter in hope.—*Koslay.*

All little aims slip from me as I reach my yearning soul toward the Infinite.—*Ella Wheeler Wilcox.*

Refrain from that belittling censure, that springs forth from common lips, like weeds from marshy soil.

Genius spreads its wings and soars beyond itself, or selfish things. Talent has need of stepping stones.—*Ella Wheeler Wilcox.*

Resolve, however nobly formed, at best, is but a still-born babe of thought, until it proves existence of its life and will by sound or action.—*Ella Wheeler Wilcox.*

There are a good many men in this world who know all about what a wife should be, but who have very hazy ideas about the component parts of a model husband.

What God wants of us is that out reaching bigness that ignores all littleness of aims, or loves, or creeds, and clasps all Earth and Heaven in its embrace.—*Ella Wheeler Wilcox.*

In all the professions and occupations over which intellect holds dominion, the student will find there is no grace of character without its corresponding grace of mind.—*E. P. Whipple.*

The source of final happiness is inherent in the heart; he is a fool who seeks it elsewhere. He is like the shepherd who searched for the sheep which was in his bosom.—*Hindu Vemana.*

Our lives should be, like the day, more beautiful in the evening; or, like the spring, aglow with promise, and, like the autumn, rich with golden sheaves, where good works and deeds have ripened in the field.

If you love others they will love you. If you speak kindly of them they will speak kindly to you. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasing echo, speak sweetly and pleasantly yourself.

He who sits and looks on the palpitating world, and feels his heart swell in him large enough to hold all men within it, he is near his great Creator's standard, though he dwell outside the pale of churches, and knows not a feast day from a fast day, or a line of Scripture even.—*Ella Wheeler Wilcox.*

THE WHITE CROSS MOVEMENT.

Inspirational Lecture Delivered by W. J. Colville in Irving Hall, Post Street, San Francisco, Sunday Evening, Jan. 22, 1888.

(Specially reported on the Golden Gate.)

Probably you are all more or less familiar with the important movement whose claims on public sympathy we now seek to present. Before entering upon the subject proper, allow us to say a word or two concerning the title of the order which to some may sound a little ominous, as there are often many among our auditors who look upon the symbol of the cross as a figment of ecclesiastical superstition, thereby displaying profound and gross ignorance of its true nature and original meaning.

The cross has been venerated from time immemorial as the symbol of divine life made manifest in human nature; it has also typified most beautifully the true essential duality of life, the masculine and feminine principles forever blending in the universe, and through their marriage-union begetting the divine child of truth who, in Ancient Egypt, was the sacred Horus, and who among Christians is Jesus, the anointed messenger of peace. True it is that all ancient symbols belonged to the astronomical and astrological myths of which we hear so much to-day in many circles and from many quarters, but as writers endowed with spiritual perception abundantly prove the mythical personages of the ancient solar drama were not alone sun, moon and stars, but under guise of the various planets and constellations known to the learned of antiquity, the deepest spiritual truths were both revealed and veiled—veiled in hieroglyphics fully decipherable only by the truly enlightened, and at the same time revealed to all who could interpret the cipher and read the spiritual message the *illuminati*, *inspired* and *literati* of the world designed to impart to humanity. A white cross on a red background naturally at once suggests to the mind, through the eye, the thought of purity resting upon a solid foundation of moral and spiritual strength. The colors red and white are both significant of purity, though red denotes power, and white is significant of innocence.

The cross was without doubt an emblem of initiation long before the day of Jesus, and signified the effort necessary on the part of man to unfold and express the true duality of his nature. Before the crucifixion, as well as after it, Jesus said to his disciples, "Except ye take up your cross and follow me, ye can not be my disciples." It was not at that time revealed to them that their Master was to be literally crucified, therefore the mention of the cross to have any significance for them must have been an allusion to a mode of discipline with which they were to some extent familiar, theoretically if not practically, and it needs but very little inquiry into the rites and emblems of pre-Christian times and peoples to see how closely the emblem of the cross has ever been connected with spiritual and moral unfoldment—two words which in their essence are identical, for genuine morality is not conventional conformity to custom, nor enforced obedience to civil or ecclesiastical decrees, but a warm spontaneous affection for goodness, resulting in a manner of life consistent with supreme devotion in thought to truth and virtue only.

Red is the color of fire, of heat, of the all-warming and all-purifying flame which is at once the soul and glory of all things. A moment's reflection on the nature and work of fire will introduce us at once to the full significance of the color red, which is the color of the blood which is the life. Fire transmutes all things, but annihilates nothing; it is perpetually remodelling, but it never destroys; it is the one element, as Pythagoras and other great mystical philosophers have taught, which always was and ever will be. The author of the epistle to the Hebrews, evidently a learned Kabbalist, exclaims, "Our God is a consuming fire." In another epistle we read, "The fire shall try the work of every man." This trial by fire is for all without exception; but, as Paul truly says, those

who have built an edifice of precious things shall receive a reward in the time of the trial by fire, while those who have built rubbish on the one foundation, though they shall themselves be saved by fire, they shall suffer loss when their works are burned. Fire, unlike water, can never become sullied; water becomes foul and putrid, engenders disease when corrupt, and in every way corresponds to the lower intellect in man, which, though capable of boundless use for good, is also susceptible to vitiation, and can be made the servant of sin as well as righteousness; but who ever heard of fire becoming sullied? Impurities are burned away in fire, no matter how foul and long-standing they may be. Fire it was which drove the plague out of London more than two hundred years ago, to which city it has never returned, and if sanitary measures were adopted, and if sanitary measures were adopted, and if they should be in all our great cities—especially, dens and rookeries would be burned down and respectable provision made for housing every member of even the densest population.

To pursue our illustrations no further, enough has been suggested to give you all to see how the red background, on which the white cross reposes, typifies all that searching, cleansing, refining fire which, coupled in idea with the steadfast glowing flame of love divine—affection for good—makes possible a life of lily whiteness in which the strength of the lion is united with the gentleness of the lamb, the wisdom of the serpent with dove-like innocence.

What is a pure life after all? What is it to become a White Cross Knight in something more than name? Does purity consist in outward actions, in speech and in demeanor? From a superficial point of view, of course it does, and it is the farthest from our thoughts and objects to speak slightly of outward decorum, or belittle the efforts of those who seek to repress the outward demonstrations of impurity. But a very little sober reflection must convince us all that hypocrisy is constantly fostered in the wake of all movements which begin and end with outside reformation. Whitewash and veneer may appear very fair and attractive to the eye, but they soon wear off. They will not bear rough usage; they can not contend against a storm. Just so, all ornamental polish, all assumed sanctity of the ostentatious, pharisaical type is so much thin plaster coating over foulness within, which has no kind of merit in any eyes other than such as see only the appearances of things which too often belie reality. We certainly find much to admire even in physiological treatises on the value of purity, and we appreciate that branch of the work of the White Cross Order which provides for the delivery of medical lectures to young men on social subjects by carefully selected physicians—men who have not only made physiology a study, but who are sufficiently interested in the moral welfare of the race to subordinate physiological to moral considerations.

Medical statements, however, are utterly inadequate to effect a sorely needed reform, principally because they are not addressed to the higher instincts of mankind. They speak to human selfishness, to the purely animal instinct of self-preservation which man shares with all lower creatures who occupy the planet with him, and before man as man can rise above the domain of sensuality, extricating himself from the dominion of animalism, his higher intuition, not his animal instinct, not even his reasoning faculty, must be aroused, for love to the neighbor, not love of self, dictates the higher pathway, and shows to man the road to abiding health, peace, happiness, and every good.

Parker Pillsbury, one of the oldest and most zealous of the anti-slavery agitators, a man who scouted superstition in its every guise, an intensely practical man in every sense, is so deeply imbued with the necessity of appealing to the higher principles in human nature that the editor of the *Esoteric Magazine*, a decidedly theosophical publication, has recently received from him a most complimentary testimonial to the good results certain to be achieved in every direction through a circulation and acceptance of ideas which address themselves first and foremost to man's higher nature, and then of necessity eventuate themselves in temperate, chaste, and sober practices. Our text on such occasions as the present can never be other than one in harmony with the wise, old, Bible maxim, "Keep thy heart

(affections, seat of will) with all diligence, for out of it are the issues of life."

Such fine and beautiful Scriptural passages as "Know ye not your bodies are temples of the living God, and the spirit of God dwelleth in you," are pregnant with spiritual meaning, when once the true constitution of man is known. Till then they are dark and meaningless, and convey no intelligence whatever to the reader. We must, at this day, harmonizing with the very latest revelations both of spiritual and physical science, preach morality from a totally different standpoint, and place it on a totally different basis from where it stood during the dark ages of ignorance, fear, and superstition—ages of consummate animal selfishness, lighted here and there by noble heroes and heroines whose unselfishness shone forth like stars in the midnight sky, or like torches in thick, subterranean darkness, all the more conspicuous by reason of the surrounding gloom of dense materiality.

But not to go back a hundred or even fifty years, to refer only to the education generally given to youth, can parents and educators, as a whole, deny that threat of punishment and hope of reward figure far too largely in the educational code. How much is there, as a rule, of Francis Xavier's truly angelic hymn, "My God I love thee, not because I hope for heaven thereby,"—how much is there of pure devotion to the right inculcated in early youth? How much of that divine, natural morality which Leo XIII. and Ingersoll might together approve, forgetful of all their intellectual differences, as they contemplated a spectacle of nobility, appealing to the hearts of all humanity alike? Of course it is true that wrong-doers suffer, and that we entail upon ourselves painful consequences by persistence in a career of vice. None can dispute that sickness and insanity are caused by dissipation, and that to conserve the vital force from all waste is necessary if one desires to attain the highest degrees of intellectual symmetry and physical robustness; but is this ulterior fact sufficient in its moral power to dissuade effectually from paths of sin and lead to paths of virtue? Do we not need what the church calls love to Christ and what all philanthropists name love of humanity, to influence us to subdue sense, and live a life of holiness, which is soundness and wholeness.

One of the greatest claims to public sympathy put forward by the White Cross Movement is that it fully endorses the true equality of the sexes in its stirring declaration, "The true standard of morality is not limited by sex," and why should it be? Let those answer who can, who favor and keep alive an iniquitous and wholly unjust public sentiment which persistently condones the offenses of male sinners, while female transgressors are cruelly abandoned to their wretched fate, the men who caused their fall being received with open arms, not only in polite, but in avowedly religious circles. It is impossible to treat this question fairly and do the matter anything like justice without descending somewhat on woman's inhumanity to woman as well as on man's inhumanity to the gentler sex.

Men can do much to reform the present social abuses, but when women and men heartily co-operate in so righteous an undertaking victory will be won in an amazingly short space of time and with surprisingly little outlay of distressing effort. Woman must take the matter of the elevation of her sex largely into her own hands, and in no way can she do this more effectually than by frowning upon the male culprit as severely as she frowns upon the victim of his dishonor. Why should one particular vice be permitted to one sex and not to the other, unless all vices are equally permitted to the favored sinner, man. Does not every one see that there can be but one true and lawful standard of equity? Lying, stealing, and a host of other vices are equally criminal in the eyes of law and society in both sexes; from what cause, then, does the anomaly proceed of permitting men to indulge in libidinous excesses while such action in woman is considered the height of wrongdoing, meriting the most fearful punishment a woman can endure, viz., complete social ostracism. The answer is not far to seek: In the savage days of brute force, when mere animal strength was deified, and divine honors were paid to any powerful creature who inspired fear by reason of great bodily strength, man, as

the harder, the physically stronger, animal, rode rough-shod over the rights of woman, who was rendered weaker and more dependent by reason of the strain nature imposes on her in the fulfillment of the duties of maternity. Woman's comparative helplessness has been the excuse for man's assumption of unlimited dominion; but as we are now living in an age where intellectual brilliancy, rather than mere physical power, is admired and courted—this age depending on the executive power of mind, rather than on the vigor of muscle and sinew—the cause of woman's emancipation from masculine tyranny is being espoused by the best thinkers everywhere, and woman is, at last, through a felicitous combination of favoring circumstances, beginning to hold her own with man in almost every field of literary, artistic, and even mechanical labor; still woman's position as wife and mother, the center and soul of healthy, happy, home-life, must be maintained as sacredly, yea more sacredly, than ever before.

It is well and wisely said that there are two sides to every question, and the woman question is certainly no exception to the rule. We are uncompromising woman suffragists, and we thoroughly endorse every reasonable scheme of co-education; at the same time, we do not believe woman's cause will ever be really won by means of political agitation. "Strong-minded," masculine women have their place in society, and they are doing their duty well, but they are, and always will be the exceptions and not the rule; they are a variety of the genus woman, not types of the genus itself, and for that very reason they find their work frequently unappreciated by the very women for whom they are laboring so hard and faithfully. Far be it from us to say one harsh, disrespectful, or even unappreciative word concerning great and good women like Mrs. Howe, Miss Abbie May, Mrs. Blackwell, and many other brilliant lights on the woman suffrage platform. Their influence on Congress is immense, and if they do not live to see the fruit of their labors in a very marked degree while yet on earth, they will assuredly realize the fulfillment of their most sanguine expectations when they have reached a higher and brighter state of being. These women are fully and actually in sympathy with all the aims and objects of the White Cross Movement, and in all important respects take precisely the same moral ground. The point we are aiming at, however, is that woman's great source of power is not political or agitative, but silent, subtle, all-persuasive, radiating from a million homes, diffusing its silent yet invincible power all over the earth, the more potent because the more subtle, all the greater because affectional, even more than intellectual.

But here we must pause to call ourselves to order lest we convey the false impression that woman is less intellectual than man, which is not the case. In Dr. J. R. Buchanan's admirable work, "The New Education," the reader will find many carefully compiled statistics proving conclusively that in female universities and colleges, and other seminaries where boys and girls, youths and maidens are equally educated, woman has proved herself fully equal to man as concerns her power to study long and hard, and to excel in scientific and philosophic pursuits. Some of the brightest graduates from the finest academies in Europe and America are women, and in this very neighborhood we could point to young ladies in the enjoyment of excellent health and spirits, physically robust, and in every way adapted to enjoy life to the uttermost and fulfill its every duty nobly, who are as well up in geology, mathematics, astronomy, trigonometry, etc., as any young men of our acquaintance, even though they are college graduates.

Whatever may be said of the work young men are capable of performing in this most needed direction by treating all women with respect, and protecting them from degradation, the higher and more thorough education of woman is absolutely necessary to enable her to take rank in society where she rightfully belongs at man's side as his companion, helpmeet and equal. On every hand we hear husbands saying, "I am sure I am very kind to my wife; I give her everything she needs; she lives and dresses well, and does just as she pleases, I interfering with none of her pursuits and enjoy-

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(Written for the Golden Gate.)

The Spirit Side of Life.

(Given by the Spirit Brother of H. H. Kenyon, through a private medium at St. Paul, Minn., in response to the following: "One of my friends pretends to think that the appetite for alcoholic drinks, and habits connected therewith, are simply the natural craving of the stomach and physical organism, and will die with the body without leaving any effect upon the life beyond the grave. Will you please inform us whether he is in error or not?")

My FRIENDS:—All persons in earth life as you all know, "have the flesh and the devil to contend with," and no one succeeds in overcoming all the influences that are charged to the account of his "satanic majesty;" but those who make the effort, learn after coming here, if not before, that the effort to do so has been in some way passed to their credit, even though they did not succeed very well; the intention and good endeavor appears to have been of as much value as real success in such matters. In my case, the credit side of the account was not alarmingly great, for I had not been very anxious to overcome either "the flesh or the devil," and to answer your question compels me to review, or open the first pages of the book of my life on this side; but I have had so much of this confessing business, and undoing things connected with that life since coming here, that it does not worry me as it did at first; in fact, I am ready to admit that confessing wrong-doing is good for the soul and is a help to progressing or growing into better conditions; therefore if I can help any poor blinded soul in earth life to see what is before them, I am willing to make a sacrifice to do so, because I have journeyed along all those paths and would be glad to save others from the fiery furnace I have passed through.

Please say to your friend that he will know something about that after he has learned the first lessons of life upon this side of the grave. I would be glad to say to him and the many associates I left in earth life, that so far as I have been able to learn, there is no death to the real man, and I was astonished at the effect it had upon me. There was no getting away from the conditions I brought with me for one of restfulness; there was none of the Universalist "changing in the twinkling of an eye" in mine, I assure you, for I had to purify myself to a great degree by my own efforts and desire to get rid of the bad that I brought into this life.

Death is a change that landed me into a country as real as that I came from; yet none of you, nor was I, ready to take the journey; in fact, I was not even asked if I wanted to do so, but was gathered up with very little warning and very soon realized that the way I had lived before had everything to do with my happiness here. I was always watching out for fun and enjoyment in earth life, but have often wished that the memory of very much of the pleasure in "sowing wild oats," could have been blotted out or buried with the body. Do not be misled with the idea that death will make you any better than you really are, but remember that death only releases the real man or soul, from the mortal, and places you before the gathering throng upon this side in your true light, who at once could repeat to you the whole story of your earth career, as plainly marked upon the garment, your life there had woven around you; and the most humiliating fact is, that you see yourself as others see you. I passed through the change known by you as death very quickly, and found it difficult to realize what had happened to me. The place I was in, upon awaking here, was entirely new to me, but I appeared to be the same man as before, and that was the first stumbling block that confronted me. I knew myself, but where the deuce was I, was the question; finally I decided I was "dead," and that did not make me very happy, for my surroundings were not so very pleasant; when the fact that I was really "dead" had been settled, the real crisis commenced. It is wonderful how this process cleans up and aids your memory to recall things long buried and forgotten in earth life.

Ask your enquiring friend how he would enjoy a panorama, where his whole life was vividly passing before him, sowing wild oats, and all the rest, and be obliged to stay until the show was ended. Do you think a fellow who had lived a jolly life below, would feel like singing a joyful song at the close of the performance? I saw that kind of a circus and it was a free show, but gave me no happiness, for many things were pictured on that canvas that I supposed were buried entirely out of remembrance. Perhaps the effects of habits and appetites are buried with the body; if so, they get here about as soon as we do, and I guess they come right along in the same boat, and very soon make it manifest that in some way that memory sticks very close to us. I would have been very glad to have been blotted out of existence then, but now am glad that many of my first prayers were not answered.

Earth life is a good school in which to develop the spirit of selfishness, and most men learn the lesson very readily, and it looks to those on this side that the more selfish men are the greater things they expect from those upon this side, in the way of evidence of immortality. Men often forget an old saying, that "birds of a feather flock together," and therefore there may be some process of purifying for them to go through in order to attract the angels from this world of loving kindness. I am informed that the messengers from this world to those in earth life, are obliged to draw from the aura, or magnet-

ism of those they approach, in order to come in rapport and be enabled to communicate in any way. If this is so, and there is no doubt about it, I do not wonder that the selfish and sensual fail to receive personal tests of spirit life.

It has been through persistent effort and the constant aid of angel ones on this side that has enabled me to outgrow some of the effects of my "jolly life" on earth, and I assure you that it was like clearing up unbroken ground that had grown up with brush and thorns. My experience with what was left of alcoholism was something beyond explaining. Fire and brimstone probably would make a man very uncomfortable, but the effect of "rum and conscience," as a torturing process, is about as perfect as need be thought of. Please say to your materialistic friend that it is not well to be deceived with the idea that none of the effects of such habits reach into the life beyond the grave, for having entered into the fun of life there, and also passed through the lesson on this side, I know that there are many things you will be certain to suffer for after coming over here, and my advice is to be careful about sowing wild oats, for the harvest will certainly be a disappointment later on.

Those coming into this life from paths of intemperance, selfishness and sensuality will not be smothered with flowers, or confused with the sweet songs of birds, nor distracted by the smiles of angels of purity upon first awaking upon this side of life, for that is not the experience of any such, so far as I can learn. Some of the places I passed through were perfectly free from anything like music of any kind, and should any of your friends, or mine, in earth life, expect to enjoy this life beyond the grave, they had better look over the map and take the old road that has always been run by the company of "faith, hope, charity and loving kindness to your fellow man," including your own as well as the rest of the poor souls on the way. That road is old fashioned but perfectly reliable, and the stock always carries a dividend that will procure a pass to some station on this side where flowers bloom and angel ones will be glad to greet you and exchange your credentials, or certificate of stock, for something of real value upon this side that will at least prove to be a staff to lean upon as you journey along the beautiful, instead of the lonely paths in the spirit world where I journeyed for some time with very little hope of ever finding a haven of rest. Yes, my friends, there is life upon this side, and your memory of earth life will ever be with you for joy or sorrow. "Thus endeth 'the first lesson' from a poor pilgrim of earth, known there as

SAM P. KENYON.

(Written for the Golden Gate.)

Growing Old.

BY HUDSON TUTTLE.

What a glad fact it is that as we grow old the days shorten, and time rushes with even accelerating pace! The weeks are days and the days hours, all too short for the work we wish to crowd into them. In life's morning the day before us stretched out and away into the dim vista, and at night the morning seemed so far away, we forgot its events. There was infinite time, and we wondered at people who had no time. What became of their time? How did they dispose of it, when time to us was the most cheap and common. The steep ascent of the mountain of life was laborious, but we soon had burdens laid on us, and duties which were compelled to perform. One pathway over the flinty rocks had to be hewn with our own hands, the way cleared, and day by day came new cares, and that to all that was required of us filled full the measure of each day. Then the time shortened. Then we understood the necessity of haste. We reached the summit. The whole way had been up hill. The sun has come to the meridian and shines with increasing splendor. We can pause for a brief moment on the grand divide and while the past stretches down the slope into the grey East, to the west down and away to the remote skyline is our future. If the sun passes and low down casts lengthening shadows, we hurry and are hurried on the nearing goal, feeling that though weary there is not time remaining to perform all that there is for us to do. Such a vast amount of obligations, such intimate dependencies reach out near and remote, it seems we have done little else than contract alliances, and gather the sheaves for others to thresh the grain.

The sun passes into the golden glory of the West, and our journey is now not up a toilsome path, but descends by gentle inclinations. We have learned the grand lesson of doing, of sustained effort, and what were burdens become delights. We have double lives, a conscious present, and the delicious memories of the past. We stir the embers of recollection, and they flame with beauty, for even from our remembered pain there comes a sad pleasure, and life has many joys. If we have lived rightly we have learned time is measured by actions, and have gained the meaning of the legend carved over the grand central entrance of the Cathedral of Milan: "That only is important which is eternal." Religion has taught us with her silvery voice of charity to little purpose if the affairs of this life do not begin to merge into the boundless realm that extends in mystery beyond the clouds of life's setting sun.

(Written for the Golden Gate.)

Universal Nature and Man.

BY A. P. MELCHER.

Man, as an epitome of the universe, comprises, like the cause, three specific divisions—soul, spirit, and body, and each of which is analogous to the original, namely, intelligent or divine nature, spiritual or magnetic nature, and physical or material nature. The first constitutes that portion of nature or the universe as a whole, which is intelligent and the most active, and consequently the governing power of the other divisions, or of the exterior, as it were—the first named or interior division being the law center of life in the universe, and may be found existing as one grand, universal force center on which the whole revolves, or is dependent for support, or as specific force centers in the various firmaments of stars, in each sun, in every planet, and in the individual life entity, and by reaching the center of one we come in rapport with the whole, because every such force or law center comprises an emanation from the original, and forms an accordant vibration with it from the fact that it is a counterpart of the same.

In like manner the other divisions of nature vibrate or harmonize together, so that every particle of matter, not only in this universe, is connected by a vibrating influence, or effect each other in some way, but all matter in existence is thus connected, and accounts for the reason why one planet is enabled to influence another. So one sun affects another, and every firmament of stars outside of this one affect each other to a degree, or are connected through one universal, vibrating influence. It is through this means that the sensitive is affected by planetary conditions outside of his own, or may psychometrize another planet, and thus pass from one to another; and with a powerful force of soul is enabled to extend his sensing power to other suns, and from thence through space, and locate the position of other firmaments or universes.

The medium for all this is magnetism or refined electricity, the fluidic essence of which spiritual nature is composed or constituted, and which also comprises the substance of which man's spirit body or spirit is composed, and which, as a medium, constitutes the intermediary state of nature between the central and outer condition—thus combining intelligence and matter, soul and body, into one condition or a unity of action and one universal vibration—thus constituting universal nature and man as a human being or a mortal life entity.

In the latter condition man inhabits physical or material nature, or the grossest portion of nature, but may become cognizant of spiritual or magnetic nature by resisting the material or overcoming its demands in the way of self-denial—thus unfolding his own spirit nature, and thereby becoming sensitive to its influences, whether of spiritual nature itself or of individual life entities, and through which unfoldment he becomes what has been termed a psychometrist. And by unfolding his soul qualifications in the way of love, will-power, or intellectuality, he attunes the inner life condition, and thus comes in rapport with divine or intelligent nature, this giving him a comprehension of laws, forces, and causes in general.

Introspection is the stepping-stone to both, and as he allays his animal forces or his material impetus, his spiritual nature becomes active, making him sensitive to supermundane conditions; and through the exercise of his intelligence for purely divine purposes, as in the form of benevolence, charity, sympathy, etc., his soul nature becomes active with the above-named results. The latter brings him in harmonious vibration with the purely intelligent or divine portion of nature in comparison to the growth, volume, or force of soul attained in the course of his existence—a superior activity of soul or intelligent vibration over the rest completing the accord, only that the central or law condition of nature has no demarcation line, and the soul's penetration into its causal depths may continue forever—such being the eternal progress in store for man after the so-called positive condition has been attained.

If not attained in earth-life, he enters spiritual nature after death of the physical body, and there continues his mental or intelligent unfoldment of soul—provided he is not hampered by discords, regrets or an uneasy conscience by past deeds of an unspiritual or ungodly nature. In this event he is held fast by material nature despite his disconnection from a material body, and is in a worse predicament than one still inhabiting a physical body, for the discordant spirit is in an analogous state to a diseased mortal, and has either to work out his salvation in connection with mortals, if suitable conditions can be found; or, if unable to do this in consequence of extreme discords or peculiarity of conditions, must find an abiding place where he can be cared for, nursed or attended to in some way to prevent suffering.

Perverse spirits, who have no discords which cause suffering, are often cared for against their inclinations to prevent them from doing mischief to mortals or undeveloped and ignorant spirits, and are permitted to come in contact with mortals, when it is for the latter's benefit, or to benefit both by interchange of thought—the mortal learning the nature of himself

by being obsessed or controlled for this effect, while the spirit obtains glimpses of higher light while in the passive state which obsession forces on him.

Thus spirits who do not reach the positive condition in earth-life are cared for according to their specific necessities, but those that do, naturally gravitate beyond the demarcation line of this intermediate state and find themselves in the more ethereal realms and away from material influences, its laws, forces, disturbances, discords, etc., and withal constitute the so-called perfected souls, relatively speaking. Having become positive to matter, they have no previous development to undergo before beginning their purely intelligent existence. As such they are neither confined to the planet from which they were evolved, and are now free to roam beyond the earth's sphere to other planets. But to reach this state before passing over man must free himself from all material desires, earthly ambitions, human emotions and fancies, and thus accord the soul nature the power of penetrating to the central sphere of life, and there remain until sufficiently strong to hold its own, as it were—every material impulse or thought overbalancing the soul's motions, and causing it to gravitate earthward, or to the exterior sphere of nature, and causing unnecessary delay in making up the loss again by extra soul exertion.

A good feeling toward all mankind is the best inheritance which the soul can take along in this event, for it has the most potency in keeping it above the material, or retaining its equilibrium as a purely soul being. Partiality is not universal love, and rarely inclines toward the selfish, for in most such cases man pleases himself and not the one on whom his devotions are centered. To love for the purpose of attaining personal happiness is a selfish form of love, and proves that coldness exists for others, and which unfeeling attitude toward others often becomes a force of habit which ends in hatred. Some have it dormant as an inherent evil, and only manifest it as coldness toward some of their fellow-men; and when sympathy or conscientiousness is lacking it is even felt for children, and the one who can not overlook the shortcomings of a child and retains an unfeeling bearing toward it in consequence, is far from that form of love which is broad in its impetus and knows no difference in sex, color, creed, or nationality. Such love is attained by forgetting self, both in a worldly and a personal sense—by laying aside pride, conceit, haughtiness, and having consideration for others without regard to self, and in the minutest affairs of life.

Self-pity, an uncontrollable disdain for others, and a coldness difficult to overcome, are the silent tell-tales of selfishness co-mingled with haughtiness or pride, and thus the lack of intuition or foresight into the future, and the lack of faith in higher guidance that such are troubled with. Its opposite, universal love, or love accompanied by humility, has an opposite effect on the possessor—making him intuitive, prophetic, cheerful, and happy, and withal causing his soul to bubble up with joy at times, almost too sweet for mortal man to bear. It is the precursor to that which is to follow—a coalition with divine nature, both in rapport and in person, and constitutes the aim of life—the human soul or man an individualized counterpart of universal nature!

Not to be Explained.

(From the Kansas City Journal.)

Just a few evenings ago, at a small dinner party, Prof. Clarke of the geodetic survey, who was once a student at Cornell, in the same class with Gov. Foraker of Ohio, told me of a strange experience he once had in New York with Mme. Blavatsky, the notorious Theosophist.

He wished to test her supposed supernatural powers, and see for himself if she could do any of the wonderful things alleged, of which Julian Hawthorne is so fond of writing. He called and stated the object of his errand. The madam was seated in an arm-chair at one end of her room. She was gracious, polite, volatile, and agreeable. There was a center table in the room.

"Write a letter personally to yourself," she said, "about something known only to yourself, and seal it."

He did so. "Drop it on the floor near the table," This was done. She put her hand near the carpet, pointed with one finger, and the letter came to her. She took it up and made a motion as if she would open it.

"I beg your pardon," said the disturbed Professor. "That is a personal and private letter."

"Oh, I will not open it," was the reply. "If you look upon the table you will find a copy of it."

She handed the sealed letter to Prof. Clarke. He went to the table and saw an exact copy of his letter in his own handwriting upon another sheet of paper.

"Seal that up," said Mme. Blavatsky, "and when you get home you will find it under the table in your study."

"I put on my hat, thoroughly frightened," he said to me, "and got out of the house as soon as I could, and rushed home. I found the copy of my letter just as she said I would."

"How do you explain it," I asked. "There is no explanation," was the reply.

Letter from Dr. Gould.

EDITOR OF GOLDEN GATE:

Some two or three weeks ago I was invited to attend a seance of materialization at the residence of Mr. Wheeler, a highly respected and wealthy citizen of San Diego, and was pleased to find assembled at his house some twenty persons comprising some of our most influential and respected residents. The medium (Mrs. Elsie Reynolds) had never been in Mr. Wheeler's house, as all the arrangements were made in her absence. A dark curtain was simply drawn across one corner of the parlor and the audience seated as usual. The medium invited a committee of ladies, to examine her clothing, before entering the cabinet, and they reported all her underclothing, and skirt, was of a dark fabric, and they were satisfied that no white material was concealed on her person by which she might array herself as a spirit. Mrs. Reynolds then took a seat in front of the curtain while the audience sang as customary in all seances. In a few moments the curtains parted and a female form stood in plain view of the audience. After this form had retired to the cabinet one of the mediums controls (Effie), came to the apparatus and spoke to different persons present. The medium then entered the cabinet and in a very short time a spirit led her to the front of the cabinet, then in quick succession, the forms of men, women and children large and small appeared and conversed with friends present. One remarkable test of the evening was the appearance of a tall form coming out into the room looking excitedly around, inquiring, "where is my sister?" no one replying, she approached one of the sitters, exclaiming, "here she is" and after recognition and while standing in plain view, a second form began to gradually rise from the floor until it reached an apparent height of some five feet four inches, and then glided into the cabinet.

Other remarkable manifestations took place of a similar character rendering the seance a complete success in every particular. The medium certainly had no confederate with her, neither could she divide herself into these forms, or converse and sing from the deep voice of a man down to that of a lisping child. Some hard skeptics were that night converted, (as our orthodox friends term it) and have fallen into our ranks, not only as believers, but as friends of Mrs. Reynolds, justly esteeming her womanly worth as well as good mediumship.

Recognizing her labors in this city, a home is being provided for her permanent residence here, as a means to successfully carry on the good work, under the most favorable conditions.

Voices from the spirit world have ever echoed and re-echoed the necessity of surrounding our mediums with elements of harmony and quiet, and let all Spiritualists elsewhere use all possible means to protect, defend and sustain their medium as is being done in this city. Mrs. Reynolds' friends here join with me in wishing her many, many happy years to come while engaged in the cause we are determined to support.

Yours for truth,

H. W. GOULD.

SAN DIEGO, Jan. 25, 1888.

A Correction.

EDITOR OF GOLDEN GATE:

In my statement made in a letter some weeks ago there was a mistake which I am desirous, in justice to all concerned, to have corrected. I wrote to you soon after the account was published by you that the parties concerned denied it, although it had appeared in the *World* and the *Herald* of this city. The *World* has contradicted it, but the *Herald* will not. I have never before been caught by a false report, generally preferring to let a story go rather than have Spiritualists accused wrongfully. My indignation was aroused at the statement, for I knew the subject of it long ago in Rochester, when it was more to be a Spiritualist than it is now.

I am assured by Mrs. Beach, who none who know her will dispute, that there was no truth in the statement. The body was brought to the house of Mrs. Stoddard Gray for no other reason than for a convenient room for the funeral, and everything was conducted in good order. The story was, I am fully assured, made out of whole cloth by a couple of penny-aliners who were present.

E. W. CAPRON.

NEW YORK, 235 East street.

LINNAEUS, the famous botanist, once constructed a clock of flowers. It was calculated on his observation of the different hours at which each of those that composed it falls asleep. In allusion to this beautiful contrivance, a celebrated foreign author, Richter, thus speaks: "It is best to measure thy years, not by the water clock of falling tears, but by the flower clock of thankfulness and praise."—F. L. Frothingham.

REV. THOMAS K. BEECHER says: "I have dismissed the fear of death and the uncertainty of life from my repertory of motives. They no longer figure in my exhortations."

Money and time both have their value. He who makes a bad use of one will never make a good use of the other.

W. J. Colville's Lecture.

Continued from First Page.

ments." We do not dispute the accuracy of these gentlemen's statements; they do, no doubt, treat their wives admirably according to their lights, and the wife, no doubt, in many cases is fully satisfied with her lot; but what can be the opinion of women entertained on both sides by such people? Can they be truly alive to the equal dignity and nobility of the sexes? Never, so long as woman is looked upon as the dependent and man as the sole breadwinner.

False education, utterly spurious ideas of life, lead women to marry for home and position, for a husband who will take care of them and support them. Such a condition of affairs is of course legally much better than the case of a woman's mistress; but we can not see how a woman's more than a man's true nature can unfold to its highest excellence when hampered in such a dwarfing atmosphere. Freedom is essential to growth; without liberty progress is universally impossible. This fact is fully demonstrated in the case of the whole world, republics and limited monarchies invariably developing national life and greatness impossible in absolute monarchies.

Woman in Russia has no opportunity for growth like she has in France. What is the result? Russian women who are bent on culture and advancement flock to the French Academy, and from thence graduate frequently with high honors. Woman's alleged intellectual inferiority to man is a miserable falsehood fostered through centuries of serfdom, but easily refuted in an atmosphere of mental liberty, such as America now generates and breathes. Man must and will do much to emancipate woman if she will but heartily co-operate and seek her own emancipation; but women who desire only to be led and caressed, who feign constitutional delicacy that they may receive additional attentions from men, may appear in society as beautiful dolls of fashion, winning everywhere the highest encomiums for their beauty, but they never can and never will in such a prostrate mental attitude arise to an appreciation of their true dignity as daughters of freedom.

It is indeed knightly and chivalrous to obey the first great sentence in the vow of the Knights of the White Cross, solemnly binding upon all who join that sacred order: "I promise by the help of God to treat all women with respect, and endeavor to protect them from wrong and degradation." But we all know how difficult it is to treat persons with respect who do not respect themselves. We must be respectable and self-respecting to command the respect of others. We may excite pity and compassion if we are otherwise, but it will more likely be a pity in which there is a spice of contempt than the high and noble pity felt by the chivalrous for the weak and suffering, which is truly akin to pure and healthy love. Knights and ladies must ever work together in all orders for the suppression of vice and maintenance of virtue; and while it may often be a good thing to deliver special talks to men and boys, particularly on the medical aspects of the question, when females are not admitted to the auditorium, the high and elevating character of the only teaching which needs to be conveyed is evident from the fact that pure and high minded ladies can deliver the addresses, and when a good, strong woman addresses men and boys out of the fullness of her soul's conviction, her strong appeals are generally far more effective than any which could be made by men.

The second clause in the vow reads: "To endeavor to put down all indecent language and coarse jests." Here we have a most fruitful field for commentary exhortation, but as time is brief and the subject illimitable we must confine ourselves on this occasion to one or two important considerations under this head. More than a hundred times have we heard the remark made concerning the commandment, "Thou shalt not take the name of the Lord, thy God, in vain." Well! what harm can it possibly do the Almighty even should we vilify Him to the utmost extent possible? We always feel like replying to such thoughtless and shallow questions, Do you not see that while you may be right in thinking it impossible for you to harm or in any way affect Deity, your words have an immense effect both upon yourselves who utter them and upon all who hear them, whether addressed to them or not. The spoken word carries with it an indescribable power. The pen, it is said, is mightier than the sword; the tongue is mightier than the pen, for though written and printed words can be circulated all over the earth, and translated into every language, it is impossible for the stenographer or printing press to reproduce and perpetuate, except in a very slight degree, the tremendous force exerted by a powerful speaker while delivering his sentiments. It is not only what we say, but how and why we say it; not only the words themselves, but the feeling and motive which dictate them, that constitute their marvelous and illimitable power. But this being so, it does not follow in the least that words themselves are unimportant; they carry with them, wherever they are spoken, a vast, suggestive power, and relate both speaker and hearer to the thought which originally gave them birth, and beyond this we shall surely all agree it is the boldest effrontery and most transparent sophistry to declare that a constant habit of loose and profane speaking is possible when the thoughts of a speaker are

pure and his desires noble. "Out of the abundance of the heart the mouth speaketh" habitually. It can not be otherwise, for what are words but created forms, specially created by thought when seeking expression.

True manliness is impossible when we are in mental slavery. Freedom is essential to the growth and development of character, and what slavery of the flesh is one-half so galling as that despicable mental servility which makes one conform to the atrocious usages of the depraved around him, solely on account of his weakness, refusing to stand erect and proclaim himself a freeman. Never laugh at a coarse jest or applaud a lewd remark. By so doing you can never win appreciation or popularity of the right sort from any quarter. Good nature and politeness never necessitate complicity with evil, and it needs not to be said that cowardice far more than a desire to please others lies at the bottom of indiscriminate association with the evil thought of those around us. Truth and virtue need to be spoken. Man is distinguished from all lower creatures by the gift of speech, and were we all to recognize it as we should, no matter how much we might accomplish by silent mental efforts on occasions where speech was impossible, we should never lose a single opportunity for voicing our deepest convictions, and thereby effectually frown down every impure and unhallowed expression.

To the coarse jest and lewd remark so freely indulged in wherever boys and men congregate must be attributed half, if not more than half, the licentious conduct which is ever fostered in an atmosphere where the tongue is employed in speaking the sentiments of iniquity.

The third clause in the vow is: "To maintain the law of purity as equally binding upon men and women." Though we have already touched somewhat extensively on this point we have by no means even hinted at anything like all such a declaration implies, and though the subject is usually considered delicate, and it is not customary to approach it in a mixed assemblage, we see no reason why a deep-seated, popular fallacy, which has gained possession of the minds of the public almost universally, should not be boldly denounced in miscellaneous gatherings and in public print. We all know that books written for one sex only are frequently read with profit by both, though we frankly admit that alarming pathological statements more often do harm than good, as they terrify while they rarely convince, and it needs not to be said that an alarmist, who appeals only to fear of punishment if wrong-doing is persisted in, utterly fails to touch the only chord in human nature which can vibrate with the powerful resonance of harmony divine.

Love of good, not fear of evil, will prove the world's salvation; it is then incumbent upon all moral educators to appeal, not to the terrors of the mortal law which is a savor of death unto death, but to the spiritual nature of humanity which seeks its gratification in spiritual delights, and thereby prevents even the possibility of a fall into sensuality, as whenever a man or woman falls it is through the will and the affections. Every one who falls, falls.

Mrs. Shepard's admirable books, "For Boys," and "For Girls," are well worthy of the most careful perusal, and quite a large portion of their contents is written from a truly spiritual standpoint; and where the curse of impurity is pointed out as affecting the body with distressing maladies we see nothing out of harmony with the strictest spiritual principles, for we must never forget that on the basis of philosophic unity we can safely maintain that whatever harmonizes with our highest, innermost conviction is assuredly beneficial in every influence exerted on the body.

The best medical authorities of the present day are ready to declare, whenever called upon to do so, that perfect chastity is fully compatible with health. Impurity is never a source of strength, and under no circumstances is it necessary to preserve health. Sensual excesses are at the bottom of the innumerable nervous disorders now so prevalent. In this busy, striving, intellectual age every iota of vital power is needed for the sustenance and improvement of the race, and whosoever studies the occult sciences sufficiently even to receive a hint as to the true meaning of transmutation will quickly realize that the open secret of power in every worthy direction is to be found in the conservation of vital energy, which, when directed by intention and will to the work of supplying the brain with needed pabulum, becomes a mighty power for usefulness and an enormous source of commanding strength.

The fourth section of the White Cross vow is: "To endeavor to spread these principles among my companions, and to try and help my younger brothers." Under this heading we need to say but little, but that little should be spoken with special emphasis. Bulwer Lytton, when describing the customs of the Vril-pa, in his *Coming Race*, says they employed very young teachers in all their schools, rightly concluding that youths and maidens before the marriageable age, just after having completed their own scholastic career, were best adapted to impart instruction to children, and youths, and maidens but a few years their junior.

The White Cross Order accepts boys from sixteen to eighteen years of age, as well as young men over twenty, and it is just at that early age young fellows have the greatest influence over their younger

comrades as well as over those of their own age. On more than a few occasions we have found boys from twelve to sixteen completely under the influence of young fellows just a few years their senior. Boys think it manly to copy their older schoolmates, and in shops, mills, factories, indeed everywhere wherever young people are employed, the younger imitate and consent to be led by the elder. Such detestable habits as cigarette smoking and tobacco chewing are learned by comparatively children from very young men among whom they move and with whom they associate. Fine, handsome, healthy, well-dressed, well-educated young men can exert an influence for good upon the youth of the land no other class of persons can possibly exercise; therefore we say to every young man who is in any degree imbued with a love of right, and who desires to be instrumental in raising the moral tone of those about him: "Be it yours to set good examples, not following bad ones; respect yourself by helping others up; never degrade your manhood by letting others pull you down." We must take firm and decided stands wherever we may be, for if we do not help to elevate our surroundings, they will most certainly lower us. "One black sheep makes many;" "evil communications corrupt good manners," and similar proverbs are dwelt upon far too frequently. Such pessimism as that professed by the usually happy Ingessoll when he said had been consulted in framing the law of nature, he would have had health catching instead of disease. Thus how painfully dull most people are in appreciating the joyful stupendous fact of health being even more contagious than disease, and the power of one black sheep being always adequate to the making of many. Good communications neutralize the power of evil. Pathology is always unhealthy and demoralizing when it teaches us to take a gloomy view of life, and insult the Almighty by practical belief in the omnipotence of evil which a verbal confession that good is infinite can never be offset.

Man is not in his true immortal being "prone to evil as the sparks fly upward." David's terrible confession contained in the fifty-first psalm does not voice the true sentiment of human nature; it only deplores sin already committed, and seeks to throw upon heredity responsibilities which each must shoulder for him or herself if victory over temptation is ever to be won. Cowardly old Adam, after he has transgressed the divine command and partaken of forbidden fruit, puts forth the vain excuse that Eve beguiled him, and she in turn convicts the serpent; but as all three have sinned they all are condemned together. Each must suffer for his or her own share in the nefarious transaction.

Much modern teaching concerning heredity is enervating and misleading, but into this we can not enter now. All we will add is that any person who wishes to verify the susceptibility of all classes of a community to moral appeals rightly directed, has only to watch the gallery occupants in any theater while a good play is in progress, and he will invariably see with what keenness of perception even apparent ruffians applaud heroism and villainy. Never allow yourselves to be discouraged; all are amenable to virtuous influence. Set a good, consistent, upright example and it will and must be followed, and even should you sometimes have to endure a little petty persecution. Persecution for righteousness' sake hardens and in every way strengthens and ennobles whoever bravely endures it.

The fifth and last portion of the vow is the summing up of all: "To use every possible means to fulfill the command, keep thyself pure." We have spoken already of the sum of some of the obligations of this blessed and most essential precept, but every outward means sinks into impressive insignificance when contrasted with the silent all-potential influence of silent thought. Constant, honorable occupation, no time frittered away in idleness, an active interest taken in some ennobling pursuit, all this and much more is needed as essential aid to purity. Every idler sooner or later gets into mischief; loafing breeds criminality; people who have time on their hands to kill are invariably given over to lascivious thoughts, even when they abstain from the active commission of gross outward offenses; but do let us all remember that our thoughts need careful guarding. Thoughts influence our every word and act; our most secret thoughts are powerful to attract or repel angelic or diabolic influence, as according to our thought will ever be our mental associations.

There is no such thing as moral education if only words and deeds are looked upon as essential to correct living; temptation must be met and conquered in thought, and when we put Satan behind us by resisting every evil impulse as soon as it presents itself, we shall soon find no difficulty at all in avoiding evil action. To keep the thoughts pure necessitates our minds ever dwelling on lofty and noble themes. Occupation of the mind in pure and elevating ways is the only certain antidote to error and vicious inclination, and it is into this secret inward fount of all that we must ever throw the salt of active purity. Keep pure your thoughts; allow no hearing to the tempter in mind, and then you will soon find yourself numbered among the truly beautiful, who, being pure of heart, see good in all and evil in naught, for to the pure all things are pure; nothing being evil of itself, it only becoming

so when perverted from its rightful use, and therefore diverted from its good because legitimate employment.

Uncertainty.

EDITOR OF GOLDEN GATE.

As is the case with life so it is with all things subservient to it. One immutable law controls all evolutionary laws, for the reason that its irresistible force is ever urging its fulfillment. Man is but the creature of unforeseen circumstances, blessed with a higher order of intelligence to develop a never ending work of nature. Each succeeding generation performing its finite labor to construct and perpetuate an infinite eternity. The universe is but a revolving wheel, evolving change, and the various signs of life and decay, are but evidence of its incomplete task.

Thus uncertainty constitutes an ordeal of a most trying nature, we know not what a day may bring forth. Mountains may topple over and their debris cover up most valuable relics of civilization. Clouds with their vast stores of vapor may burst, and wash away thousands of beings in their relentless fury. Even an earthquake may rend the earth in twain and engulf cities in its chasms of unknown depth. Wind may also unite with other elements in carrying out the seemingly cruel work of devastation, and hundreds of ships freighted with human lives and values may be cast on merciless and rock bound coasts, never to grace the world of life and beauty again. It would thus appear as if uncertainty was but the undeveloped part of nature dependent on conditions, beyond the control of individual direction. Even the New Year ushering in to some more favored all the blessings of a material state, is to others but the harbinger of dread and doubt. To-day is ours, tomorrow does not exist save in the blessedness of faith and hope, which are to the despairing mind what rain is to the drooping flower and thirsty animal of the desert. Dark and gloomy as the present may be, hope glimmers in the noon-day and midnight sky, like a beacon to the dejected and disappointed soul, to whom life would be odious without its resplendent rays of encouragement. Baffled and wafted about by the winds of adversity, harassed and embarrassed by the doubts and fears which spring from uncertainty, there is, however, for all things a glorious certainty, a perfecting of all the elementary parts of nature into a higher and more improved condition. Whatever is brutal or ugly, changes its condition for something better, and what appears to us as misfortunes are but the casualties in connection with development. Fortitude is the antidote to suffering and patience the food of endurance. Sympathy is the softening influence of human nature, and compassion its beautiful offspring. Vice flourishes where these virtues are lacking and languishes where their influence predominates. Misery is only the absence of happiness, and possibly the only hell that exists. Since there is nothing good or bad, which likes misery, and all things seek an escape from it. This may be termed an irreligious sentiment, but it is nevertheless true. Faith is not supported by dogmas nor true religion the outcome of sectarianism. Good in more or less quantity, exists in all things. He or she who boasts of having more have really less, as good people never keep too much good lying idle in their natures, they use it for the benefit of others. But whatever may be my feelings in this respect, or however I may be judged, may this my wish recorded have its beneficial effect. That neither the fears of uncertainty nor the sufferings which spring from ignorance, or adversity, may lessen the hopes of the aspiring, or reduce the chances of the most hopeless portions of the human race. And may each day be the beginning of a New Year, of wise and good resolves, covering the face of matter with beautiful flowers, and investing mind with every attribute of love, truth, and charity. Very respectfully,

REGINALD W. NUTTALL.

A Confederate veteran related in Americus, Ga., the other day, a strange coincidence that attended the death of Capt. Wynn, a gallant Georgian, who was killed at Gettysburg. The captain had frequently boasted that "the bullet was not molded that was to lay him low," but on the day of the fight his wife was startled to see the oil portrait of her husband fall with a crash to the floor from the wall on which it hung in her parlor. Singularly enough, the only damage done to the picture was in the shape of a small hole which was punctured through the forehead by a chair-pole which the painting struck in its fall. Two days later news came from the field that the captain had been killed by a rifle bullet which had struck him squarely in the forehead.

Louisa Benn, the daughter of a laborer in Wednesburg, England, made up her mind to emigrate to Australia, and gained the consent of her parents. Just before she was to sail, however, her mother dreamed that the ship which was to carry her daughter struck a rock near the Australian coast and went down with great loss of life. She succeeded in dissuading Louisa from going, but not until the girl's baggage had been placed on board the vessel and every preparation made for her departure. The ship went down, as Mrs. Benn had imagined it would, and among the lives lost were those of several girls who were to have been Louisa's companions.

Mrs. Elsie Reynolds in Luck.

EDITOR OF GOLDEN GATE.

On New Years eve, Dr. H. W. Gould, Chas. Garland, W. N. Blaine, W. H. Freeman, F. M. Tully, John Graham, H. H. Nicols, Allen Rossman, Robert Zinn, Archey Zinn, T. D. Newton, Miss Violet Newton, J. K. Keiser, Mr. and Mrs. A. D. Campbell, Mr. and Mrs. M. G. Wheeler, Mr. and Mrs. S. T. Channell, Mr. and Mrs. M. B. H. Tobey, Mr. and Mrs. E. Johnson, Mr. and Mrs. Wm. Armstrong, Miss Rebecca McCain, Mr. and Mrs. D. L. Newcomb, and a number of others who were not known to me, met about 8 o'clock for a seance, with Mrs. Reynolds, which seance proved to be one of unusual interest to both mortals and spirits. An adequate description of the grand and wonderful phenomena that occurred at that seance is beyond the power of my feeble pen, and therefore I will not attempt the impossible task; but to show the readers of the GOLDEN GATE how this grand and noble medium and woman, understood by so many, is regarded by many of the best citizens of San Diego, who have attended scores of her seances, thereby becoming well acquainted with her both as a woman, and a medium.

I give a brief account of the substantial tokens of regard bestowed by her friends on that occasion. A short time before the close of the seance, four gentlemen stepped across the street to Dr. Gould's office, returning with their arms filled with many beautiful presents from their friends in the circle to their beloved medium and friend. Every present was beautiful, and many were elegant and costly, some costing as much as twenty-five and thirty dollars.

But the present of the evening was a very elegant dressing case in blue plush; in one corner of which was snugly stowed, a deed to a beautiful lot 50x100 feet on Florence Heights, a New Year's present from Dr. H. W. Gould. The lot would readily sell for \$6000 cash.

When the medium came out of the cabinet, a number of spirits were examining the presents and distributing the cake and wine among the audience. Unexpectedly some spirits in the cabinet (spirits regulate the lights at their seances) turned on the light, showing plainly the faces of their spirits, Mr. Bird, Lilly Roberts, and Carry Miller. The strong light did not distress the spirits very much, but the medium cried out with pain as the sudden light shocked her brain.

The spirits then returned to the cabinet, the lights were turned up, when Dr. Gould in rather husky voice, in behalf of friends present made some appropriate remarks, presenting to the medium the beautiful presents, but in his modesty forgetting the deed. Mrs. Reynolds was too much affected to say much, but her few words were eloquent and to the point. As yet, the deed was hid away in the dressing case, but an examination soon disclosed it; which being read, drew words of applause from the circle for the doctor's generous act.

Mr. G. Wheeler, civil engineer of our city, then arose and in behalf of the company thanked Dr. Gould for his generous and valuable present; saying, "I think Dr. Gould has done, not only Mrs. Reynolds, but the Spiritual Society and all Spiritualists in San Diego a lasting kindness by making it an object to keep Mrs. Reynolds with us, and we hope Mrs. R. will not get too high toned when she gets on Nob Heights to remember us poor Spiritualists."

Not one person present, do I believe, who was not glad from their heart of hearts, that this good fortune befell Mrs. Reynolds. Nor are her many friends in San Diego likely to rest contented until they have built her a beautiful home on that beautiful lot overlooking the sea, so generously donated by the good doctor. In this beautiful home Mrs. R. will spend the remainder of her earthly days, surrounded by friends who know and appreciate her worth, both as a medium and a noble hearted woman. Thousands of friends scattered all over the country, who have thoroughly tested her as a medium and knowing her womanly virtues will rejoice at the news of her good fortune.

D. L. N.

SAN DIEGO, Jan. 20th, 1888.

MINISTERS AND TOBACCO.—A correspondence of the new Swedenborgian paper in Philadelphia says: "Three or four years ago, having read in manuscript a portion of Mrs. Lawrence's valuable work entitled 'The Tobacco Problem,' we interested ourselves in procuring for her a publisher. Among others, we called on the principals (they were ministers of the gospel) in a large establishment for the publishing and sale of religious books. And, after conversing with them a half hour or so, and showing them the character and merits of the work for which we were seeking a publisher, the manuscript was politely declined. And upon what grounds or for what reason? Not because of any lack of ability or any want of fairness or fullness in the treatment of the subject, but because so many of their own ministers were in the habit of using tobacco in some form that the publication of such a book would be regarded as a public rebuke to such ministers, and could not fail, therefore, to offend them! They did not doubt the intrinsic value and excellence of the book; but its publication by them was deemed inexpedient, because so many of their good church members, and even of their own ministers, were addicted to the tobacco habit!"

GOLDEN GATE.

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SATURDAY, FEBRUARY 4, 1888.

EDITORIAL FRAGMENTS.

He who seeks for the best in his own life has no time to spare to search for the evil in other lives.

Who would not rather leave the world with a tender memory in some grateful heart, and the thought of some life made happier by his living, than, without such memory or thought, to wear a costly monument above his worthless ashes?

It costs nothing to be civil. One can say "no" in so gentle and pleasing a way as to make a lasting friend of the one whose request is thus denied. While, on the other hand, a favor grudgingly rendered, will win no esteem from the recipient for the one who bestows it.

The world is wide enough for all. If you can not agree with your neighbor, and he will not go hence, you had better place a comfortable distance between you and him. You can not afford to have your peace of mind continually disturbed from any cause within your power to remedy.

"Am I my Brother's Keeper?" Well, yes, Cain, in a certain sense you are. No harm can come to him that will not react upon you; and in proportion as he is noble and good will your own life be exalted. Hence, it is to your interest to keep your brother in mind, and do him all the good in your power.

"I do not know," says the scientist, "of any future life—at least, of no individualized, conscious existence for man after death." Therefore, why should we ask for proof of continued existence from that source? Shall we ask of science what it has not to give? Better seek for the evidence from some one who *knows*.

Evil thoughts poison the blood, and thus invite all manner of physical ailments. The anger of the mother will sometimes throw her nursing babe into spasms. So closely is the body in sympathy with the soul that whatever disturbs the harmony of the latter also deranges the secretions of the body—breaks down its defenses, as it were, and opens its gates to the enemy.

Some men, who are genial and affable in public, are the worst of tyrants in their own families. They seem to save all their meanness for their homes. They always have a kind word and a pleasant smile for their neighbor's wife, while for their own they have only sullen looks and unkind speech. Such men need a baptism of the Holy Ghost, and they need a hot one!

How little the multitude realize the responsibilities of life. They live for the present hour, and its selfish enjoyments. They buy and sell, and seek to circumvent each other in trade, as though true happiness was to be found in securing something of earthly riches or fame to themselves that their fellows do not possess. And just when they have secured the prize Death tears it from their grasp and sends them out into a world where wealth and worldly honors count for naught.

Is there a depth of woe more profound than that which overshadows the heart of the mother bending over the form of her dying babe? The little pale face, the fluttering pulse, the short, quick breath—"Doctor, O, is there no hope?" Could the mother only see, as some can, the beautiful spirit form standing by her side, ready to receive to her loving arms the spirit of that precious babe—could she but realize that in the spirit world her heart's treasure will be trained in every perfect way of life, and grow up into all grace and beauty, with no loving tie sundered—would not that knowledge be to her a boon above all price? This is the balm Spiritualism brings to the stricken heart.

Sometimes men wonder why the Lord should allow Satan to deceive people. He doesn't allow him to deceive any one who doesn't want to be deceived.—SIGNS OF THE TIMES.

We knew a young girl, pure and beautiful, who, as her spirit was passing from her body, saw and conversed, or surely thought she did, with her spirit mother, also with a spirit sister, and other loved ones on the spirit side of life, and she greatly wondered why the mortal friends gathered around her bed could not see them also. Did she really see her spirit friends? If so, did she "want to be deceived?"

AN UNJUST CHARGE.

Some of our so-called Liberalists (whom we regret to say are often very illiberal) never seem to tire of berating Christianity for unnumbered crimes committed in the past that naturally and properly belonged to undeveloped humanity.

Now we do not intend to say that the more humane teachings of modern atheism, or materialism, to say nothing of Spiritualism, would not have been better for the race than much that has been taught in the name of religion, and with the sanction of the church, in past ages. But the people of those ages were without such teachings; hence, they did the best they knew with such teachings as they had.

Surely it was not the Christ spirit that gave sanction to the Inquisition, or the many cruel wars, in the name of religion, that have desolated the world. Christ taught the gospel of love and good will. Hence, whatever, in the teachings of the church, did not fully accord with that doctrine was not Christianity—it was the output of man's own undeveloped nature.

One might as well denounce his grandfather for being blind or deaf, as to denounce Christianity for the exorcises that have appeared upon its surface. It is not the carbunkle or catarrh of your friend that you admire, but his beautiful white spirit. So it is with the spirit of Christ—that gentle, loving nature, that could say of his persecutors, while suffering mortal agony upon the cross, "Father, forgive them, for they know not what they do"—it is herein that we recognize true Christianity.

There was a time when it may be said the entire civilized world was dominated by the church. It was the custodian of all knowledge—of all religious opinion. The Caucasian of to-day—the very Liberalist who is so free in his indiscriminate denunciation of the church—is the outgrowth of the teachings of the religious system he derides, as bad as it was; and that it was very bad, in many respects, no intelligent religionist will deny.

But in no age of the world has the Christ spirit been wholly lost. There were ever those who were better than their creeds—great, noble souls, in whose breasts the fire of divine love was kept alive. These souls were the salt of the earth—the true disciples of the gentle Nazarene. They were also the seed of the true church—not in any sectarian sense, but in the broader sense of a spiritualized humanity, of which all souls endowed with the spirit of brotherly love are members, even though they may call themselves Atheists, Spiritualists, Christians, Pagans, Mohammedans, or Jews.

While it is true that the Christian Church of the present day, as a body, is harmlessly intolerant and bigoted toward Spiritualism, there are many among its members whose hearts are overflowing with the Christ spirit. All such are members of the only true church to which every truly good man and woman naturally belongs. May its membership rapidly increase.

THE KEYS OF HEAVEN.

"AND I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—SCRIPTURE.

What and where is heaven? It is happiness, and is wherever we do good to others. The key to heaven is the will or the means of doing good. Very many have the will without the means, and many have the means and not the will. Were it well understood that earthly fortune itself is not fortune in heaven, but only the means of laying up treasures in those vast and incorruptible vaults of eternity, whence flow all future joys, our sad earth might be turned into a happier abode for its now unfortunate children.

Even as it abounds in sorrow, so does it teem with gold and silver—the key to peace, comfort, happiness, heaven. Outside of the many great public enterprises and benefactions, there is wealth enough, were it unloosed and rightly applied, to give every family in the land a decent, a comfortable home. Says one: "It would do no good; the homes would soon be squandered, and we should have the miserable poor as before." This we know, is the theory, but has it ever been proven a correct one? Has the world ever *unloosed its coffers* for the unselfish benefit of those who are poor, that the rich may also be rich in heaven? Fate does not from simple favor point out her treasures to the few. It is their key to heaven, and a means of grace to those who are ever in danger of falling to the temptations of poverty. The poor should be helped to help themselves, and money is the only thing that can do it. The means will not avail us, if we postpone its use until we feel convinced that the angel Gabriel has really started on his earthly mission, and the air is parted by his wings, wafting breezes from the celestial spheres we contemplate. No; such hesitation is poor evidence of a good will, and it will be sad to find our supposed treasures in heaven are locked from our grasp. We will then turn to earth for the key, but it will be more difficult to do by proxy what we should and could have done in person—unloose those treasures that unlock to us the gates of heaven.

—The subject of "Free Thought; Its Benefit to Spiritualism, Past and Present," was most ably handled by Mrs. S. A. Harris, W. R. Colby, Hon. Jno. A. Collins and Mr. Thompson, on last Sunday, before the Society of Progressive Spiritualists, and if those present would appropriate some of the many gems that fell from the

lips of the different speakers, it might be of material assistance to them in this life, and thereby the better prepare them for the spirit-life. After the feast of reason and thought, Mrs. Egger Aitken came to the front, and in less than ten minutes, under control, gave fifteen tests, every one of which were recognized by those in the audience.

WHAT WE GAIN.

Once a year, with every careful tradesman an account of stock is taken to ascertain the past year's loss and profit. Now it is not alone in the commercial world that such a review may be taken to advantage, but in the mental and spiritual to far better and more lasting good.

The principles we have clung so tenaciously to in the past should be closely scrutinized, lest we may have been only obstinate in our prejudices.

Ben Johnson, whom Bulwer, the elder, stigmatizes as "an intellectual old brute," says: "No man is so foolish but may give another good counsel sometimes; and no man is so wise but may easily err, if he will take no other's counsel."

The fact is, no one should consider that he has the whole truth of anything—that his spiritual gain is in any sense measured by material things.

Nature has many needs, and those most pressing and vital to man's eternal welfare, are the last to cry out and assert themselves.

All time and eternity is theirs, and they can, and do in most cases, modestly and quietly bide their day. But there comes a time when all fiad they can not live by bread and fine raiment alone; that they do not feed or clothe the soul. Then there comes before us from the past record of our lives the fact that we have given all our time and thought to what we have done, to what we are going to do, but none to what we should do. What we should do is, to study the import of what comes to us from the shores of eternity, whence millions on millions have drifted before us, until we have come to know that the balance of knowledge that is to benefit us hereafter, is on the invisible side of life. He or she who can win most from that exhaustless store of knowledge in coming years, will have the best account when they are old and gone.

We must learn how to work and treasure our earnings for the soul as well as the body, and more so, since the body, like the years, will pass away, but soul is ever renewing its age.

ANCIENT AND MODERN LONGEVITY.

In the *Pacific Health Journal and Temperance Advocate*, for January, is an article entitled "Bible Hygiene," in which particular stress is laid upon the long lives of Adam, Seth, Enos, Cainan, Mahalalel, Methuselah, and Lamech, as conspicuous examples.

Now, judging from the mode of life in Bible times, it is difficult to understand its advantages over our modern facilities for hygienic habits. Living in tents and caves, roving from place to place, camping in open fields, ever harassed by tribal strife, dressing in the coarsest cloth, when clothed at all—we can not conceive the condition of the masses being other than deplorable in the extreme. Kings and priests fared better while they fared at all, but the tenure of their lives, especially the former, was as uncertain as our sunshine in December.

The chronology of those ancient times in no way corresponds with our present system. Theology has so far come to respect this fact that it scarcely any longer declares that the earth was created in six days of our present times, but that they were periods of unknown length. It will be found in the ninth chapter of Daniel that Jerusalem should be rebuilt, and that from that time unto the coming of Christ were sixty-nine weeks, and as time was reckoned then, each week was a period of seven years.

Therefore, Methuselah and his hale brethren did not live extremely long, but surely they lived fast. The time should have come long ago that we ceased to point to the Bible or Bible times for excellences in human attributes or attainments. Separate Christ from the Book, and it is rather the history of savages than civilized, inspired men.

All things are preparing the way for the advent of the new age that is fast coming in. It is to be the higher age, because the more spiritual one. The scoff at spiritual realities that is now heard from the materialist on the one hand, and the religionist on the other, will be silenced before the resistless power of that great wave which is to overwhelm the world as a tide from Eternity's ocean.—BANNER OF LIGHT.

Thus the devil is seeking to prepare the minds of men for the strong, overmastering delusions, when he will attempt to counterfeit the coming of the Lord. And all the time that the poor souls who are taken captive by him at his will, are talking about the "higher age," and "spiritual life," and imagining that they are approaching the divine ideal, they will be going deeper into degradation. The exceeding deceitfulness of sin is such that vice itself may appear to be virtue.—*Signs of the Times*.

Did it never occur to you, neighbor, that you were the deluded one? While you are clinging to a belief in the alleged utterance of an individual materialist who passed on to the other life some four thousand years ago, Spiritualism, with its positive demonstrations of a future life, is carrying the hearts of the good and pure of all classes by storm. What are the sayings of an ancient misanthrope, who declared that "the dead know nothing," to the vital knowledge that comes to millions of the race to-day, that there are no dead—that conscious life is continuous beyond the gates of death? Is there any virtue in hugging a delusion to the soul because somebody says we must?

MRS. WHITNEY'S CLOSING SEANCE.

The largest assemblage ever brought together at a spiritualistic meeting in this city greeted Mrs. J. J. Whitney on last Sunday evening. Odd Fellows' Hall was packed to every foot of standing room. It is estimated that fully twenty-two hundred persons were wedged in the Hall, while from three to four hundred were turned away from the door, unable to gain admission at all.

This grand ovation, given Mrs. Whitney on her last appearance in public before her departure from this city, was the finest compliment that could possibly have been given to her magnificent mediumistic powers. It is an endorsement few mediums have ever left home with.

The audience was one any orator or minister might be proud to appear before; and it is not to be wondered at that her guides, catching the spirit of good will which swept like a mighty wave from the vast assemblage to them, were enabled to excel all previous efforts.

The medium, before passing into the superior state, made a few pleasant remarks of her intended journey, hoping ere long to return to "dear San Francisco," where she has met only kindnesses in her public and private work.

She expressed her gratitude to the GOLDEN GATE, the *Call* and *Examiner* for their words of encouragement and the assistance to the cause, in giving to the world accounts of the work done at these meetings; after which there was singing by Mrs. Miner, in which that lady says she was accompanied by a choir of spirit voices that were audible to her, if not to the audience generally. Then Mrs. Whitney became entranced, when a hush fell on the multitude of silent expectancy, subduing even the very breathings, so eager was every one to catch the words that might be spoken. The guide, Wm. H. Saulsbury, took control of the meeting, and in clear voice and majestic manner gave the names in full of spirits present, with some loving message from each one, all of which were promptly recognized. There was an unusual depth of power in the tests given, and sobs were audible in all parts of the house, arising from the grateful hearts of those who received them.

Taken all in all, the seance was a most remarkable one, and not only gratifying to Mrs. Whitney and her guide, but to all lovers of our cause;—to all who rejoice in the enlightenment of thoughtful minds in this direction.

Mrs. Whitney has faithfully labored in the vineyard in San Francisco for the past three years, with a continually increasing spirit power. She has made a host of Spiritualists in that time, and thousands of hearts which she has comforted with her God-speed in her wanderings, and her safe return home again.

She leaves to-morrow for Stockton, where she will stop a week or more; thence to Sacramento for a short time; then South, and finally East, visiting some of the great cities and taking in the Eastern camp-meetings. We commend her to all Spiritualists wherever she may sojourn.

THE ALPHABET.

Each generation owes much to the one before it, but the time seems to be coming when our earlier benefactors shall be quite ignored. Many of these we have no record of, therefore have never known. In looking at the aggregate of present knowledge, in all its various branches, we are wont to call it the growth of the nineteenth century, in which shallow conception we forget the contributions of even historical times.

Now, of all men who have done most toward civilizing and immortalizing his race, we think credit must be given to him who invented our alphabet. This person the world has no knowledge of, but to him it owes more than to all others combined; for is it not through the medium of printed language that it receives and distributes its best blessings through the universe?

From his perusal and study of the Septuagint, Mr. George Smith deduces the conclusion that Job lived, or the book of Job was written from 2550 B. C. to 2250 B. C. Or the events described may have occurred 25,740 years before that date. Even according to the calculations of the orthodox the book of Job was written long before the time of Abraham. In short, it is the general verdict of the most distinguished scholars that the book of Job is the oldest in the world now extant. Notwithstanding Job, the hero of antiquity, still lived in a time of the various arts, the recondite sciences, the most remarkable productions of earth, in respect to animals, vegetables and minerals; and even a classified arrangement of the stars are noticed. The people of Job's time possessed an alphabet, and some scholars go so far as to venture the opinion that the art of printing was even known, the same being based upon Job's exclamation, "Would that my words were printed in a book!"

It is the belief of a very talented author to-day that the world has been more than once wrought up to the present state of progress, and as often destroyed. Modern research and discovery shows us that this is true, for once at least, of noted localities; why might it not have been general one or more times in the long unknown past? The legends and superstitions of different races tell us it was.

Coming back to our own proud time, we see a very close relation between the inventor of the alphabet and him who conceived the printing press. But the perfection of the latter has so dimmed the glory of Franklin, that it looks as though the origin of the alphabet and the first mode of printing would soon be close companions ere many more generations pass away.

—The Oakland Spiritualists appear to be up and doing, and from the present prospects the coming year bids fair to bring forth good fruit. On next Sunday three different associations hold meetings, and all with encouraging prospects. One meeting is at Shattuck Hall, corner of Eighth and Broadway; the second is at Curtis Hall, on Sixth street, near Market, and the

third (a new organization) at Fraternity Hall. At the latter hall Fred Evans, the independent slate-writer, will take part in the inauguration of the new movement. At the same place there will be a children's lyceum at 1:30 P. M., followed by a facts meeting.

IRVING HALL.

On Sunday last, Jan. 29th, W. J. Colville delivered two able and eloquent inspirational lectures; that in the morning was on "Thomas Paine," which was a very fair and liberal estimate of the life and services of that celebrated man. The ground taken was that Paine had been much traduced by political and clerical enemies, especially the latter; that the charges brought against him were wholly false. Though not a perfect character, he was a brave and worthy man, and moreover, one to whom America in special owes an undying debt of gratitude.

Thomas Paine's faith in God and hope of immortality were forcibly dwelt upon, and while the "Age of Reason" was not pronounced by any means a perfect book, as it frequently lacks spiritual insight, it was, nevertheless, spoken of as an honest, outspoken criticism of the letter of the Bible, calculated, when intelligently read, to do far more good than harm.

In the afternoon, Theosophy was interpreted as a universal system in no sense originating with Mme. Blavatsky, though she has certainly done much by her indefatigable labors and brilliant intellect to bring the subject before the world. Much light was thrown on several mooted questions, and the audience expressed much delight, both with the address and replies to questions. The attendance was large at both services, and the collection liberal. The music was very pleasing; a fine display of handsome paintings made the hall very attractive.

N. B.—The public are particularly requested to remember that the four Sundays in February W. J. Colville's Sunday services will be held in Odd Fellows' Building.

Sunday next, Feb. 5th, the topics of discourse will be: 10:45 A. M., "Spiritual Lessons from the Story of the Transfiguration;" 7:30 P. M., "Moral Education from a Spiritual Standpoint;—How can it be accomplished." All seats free; voluntary collections. Theosophical lesson, 2:30 P. M., "What is the New Dispensation?" Admission, twenty-five cents.

MISS RUTH RANDOLPH.—The editor of this journal called on Miss Ruth Randolph, of 760 Sixth street, Oakland, on Wednesday last, for the purpose of investigating her mediumistic powers. (This is the newly developed medium so interestingly written up by Mrs. Eames in last week's G. G.) She is a young lady of pleasing appearance, and a good, honest face. We are satisfied she possesses fine powers for physical manifestations. By holding the hand under a small table with a cloth over it, it would be instantly touched and caressed by a hand that surely did not belong to the medium. The most interesting phase of her mediumship that we witnessed was that of producing writing upon the upper surface of a slate in plain sight. The slate was held in front of a mirror into which we looked and saw the pencil move and write, guided by an unseen hand. Only one word was written, but at our request it was repeated. Nothing can be more convincing than this phase of spirit power. We are to have a seance with this young lady soon at our own home, when we shall probably have more to say of her and her mediumship. Her conversion to Spiritualism and development have all occurred within the past three months.

MRS. EUGENIE BESTE IN SAN DIEGO.—This wonderful medium for independent voices, is now in San Diego, where she is meeting with grand success. A correspondent, who is enthusiastic over her mediumship, informs us that she had engagements for every evening for three weeks ahead, and that her seances were being attended by the best and most cultured people of San Diego. She had also a large class for development. This hardly tallies with the statement of our friend, Jesse Shepard, made some time ago, that San Diego was a poor place for mediums! It would seem to be an exceedingly good place for good mediums, such as we know Mrs. Beste to be. There is no disguising the fact, the people are hungry for the signs. It is only by these sensuous proofs that the skeptic can be convinced of a future life. The Spiritualist, also, is far from being contented with the philosophy alone; he needs to commune often with his spirit friends in order to fill up the measure of his happiness.

JOHN SLATER.—This famous platform test medium made his first appearance before a San Francisco audience a little over a year ago. He remained here only a few weeks, but his audiences increased from the first, and his tests were generally of a very convincing character. He then returned East, appearing at the different camp-meetings with his usual success. He is now with us again, and on Sunday last held two meetings at Scottish Hall, on Larkin street, each of which was attended by a large and intelligent audience. Mr. Slater seems stronger than when here before, and his powers are ever a study and puzzle to all who have witnessed their manifestation. He will occupy Odd Fellows' Hall to-morrow afternoon and evening.

—On Sunday last, Jan. 29th, at 7:30 P. M., W. J. Colville lectured to a crowded house in Hamilton Hall, Thirteenth street, Oakland. An excellent musical program was carried out, Prof. Eckman, Mme. Bishop, Charles H. Heath, and W. J. Colville participating. The lecture and poem on Thomas Paine were highly appreciated. The Friday evening lectures on the "Miracles of the New Testament, compared with the Spiritual Wonders of the Present Day," are attracting great attention, and prove both interesting and instructive. Exercises commence at 7:30 P. M. Admission, ten cents. Theosophical lesson same days at 2:30 P. M.

EDITORIAL NOTES.

—"M. S. R. L., Mill Village,—your verses will appear in our next.

—We hope no reader of the GOLDEN GATE will pass by the poetic column of this week's issue. We think it especially excellent.

—Our correspondents, just now, are flooding us with excellent contributions for our columns. If they do not appear at once the writers thereof will know the reason.

—Dr. W. W. McKaig will speak for the Society of Progressive Spiritualists, at Washington Hall, to-morrow (Sunday afternoon), at 2 P. M. Subject: "Liberalism."

—Prof. R. B. Potter will lecture before the Spiritual Union, 111 Larkin street, on Wednesday evening next. Subject: "Re-incarnation and Spirit Psychology."

—"Gen. Edwards, Washington,—As your article has not yet appeared, we now withhold it as you request. We are quite sure your judgment is correct. Please come again.

—Mrs. J. J. Whitney will hold a public seance at the Avon Theater, Stockton, Sunday evening, Feb. 12th. We advise our Stocktonian friends to go and be made happier thereby.

—"A Eulogy on Woman," through the medium of Madame Walton—a really good essay, sent us for publication—needs much revising for the printer. We regret that we haven't the time to give to it.

—On Monday, Jan. 30th, a class in Spiritual Science was opened in Odd Fellows' Hall, Park street, Alameda. Over eighty persons in attendance; great interest manifested. Class meets, till further notice, Monday and Thursday at 2 P. M.

—Dr. M. E. Congar, of Chicago, writing to send the name of a new subscriber, says: "We have no hesitancy in saying to people who are not acquainted with the GOLDEN GATE, that it is the best spiritual paper now published, and 'we think the best ever published.'"

—Metaphysical College, Odd Fellows' Building, Market street, San Francisco, W. J. Colville's class in Spiritual Science meets Monday and Thursday at 8 P. M., and Tuesday at 10:30 A. M. and 2:30 P. M. Single admissions are granted at twenty-five cents each.

—Dr. and Mrs. Stansbury were the recipients of a farewell dinner at the residence of Mrs. O. M. Washburn, on Thursday last week, to which a number of mutual friends were invited. The evening was delightfully spent in social converse, card-playing, music and dancing.

—That was a costly smoke for Mr. Wm. Butts, of Petaluma, the other day. The poor victim of a foolish habit stepped out on the platform of the car to smoke his pipe, just as the train was about to start. The pipe fell to the ground; he jumped off to get it, fell under the wheels and lost a leg.

—Mr. Fred Evans, the well known independent slate-writer, and his wife, Mrs. Agnes Evans, clairvoyant and test medium, will occupy the platform at Fraternity Hall, corner of Seventh and Perilla streets, Oakland, (stop at Center street station), on Sunday evening, Feb. 5th, at 7:30. Collection ten cents.

—On Saturday, Jan. 4th, (this evening) the Society for Theosophical Research will hold a very interesting open meeting at 7:30 P. M., to which everybody is freely invited. Addresses will be delivered by Mrs. Harris, Mrs. Wilson, Mrs. Cramer, W. J. Colville, and others. Music by Mr. Maguire and other well known artists.

—The Anniversary Birthday Celebration of Thomas Paine, packed the Avon Theater, in Stockton, to its utmost capacity. The meeting was addressed by Dr. W. W. McKaig, of this city. Notwithstanding the unfavorable weather and muddy condition of the streets, there were fully twice hundred present. What does it mean?

—We have had many inquiries respecting the publication of Dr. W. W. McKaig's address before the Society of Progressive Spiritualists on Sunday, the 22d of January, the subject being "The Witnesses of Spiritualism." We are sorry to say the Doctor spoke without notes, and there being no report kept of it, we are unable to produce it.

—Dr. and Mrs. D. J. Stansbury left on Tuesday last for an extended trip to the South and East. They will visit, en route, Stockton, Sacramento, Santa Barbara, Los Angeles and San Diego. The Doctor will give private and public exhibitions of independent slate-writing, also various for various occult manifestations, including the photographing of the psychic form.

—We were in hopes of being able to announce the result of the Committee's deliberations on the Prize Essays in this week's issue of the G. G., but are unable to do so, as they have not yet concluded their work. We shall doubtless be able to publish the first of the prize essays next week. The prizes will be paid to the successful competitors as soon as we know who they are.

—Mr. E. C. Leonard, of the firm of Leonard & Ellis, 157 Chambers street, New York, manufacturers of the celebrated valentine lubricating oil, writing under date of Jan. 23d, enclosing postal orders for four yearly subscriptions for the GOLDEN GATE, says: "Will send you more 'soon, and hope for your success, for I think 'your paper the best one published in the interest of Spiritualism.'"

—The last of the series of seances for materialization by Dr. and Mrs. Stansbury, at their residence, was held on Saturday evening prior to their departure for the South. A large company was present, and all expressed themselves surprised and delighted by the wonderful manifestations which occurred. We are assured that between thirty and forty psychic forms appeared of various ages, sizes and characteristics, every one of which was fully recognized.

—Two or three excellent reports of Mrs. Whitney's Sunday night meetings have recently appeared in the *Call*. As none appeared of her last great meeting it will be interesting for Spiritualists to know the reason for the omission. We are informed that the religious patrons of the *Call* objected, and threatened, if the notices were continued, to withdraw their support from the paper. The backbone of the publisher was not strong enough to resist the pressure.

—The *Examiner* of last Monday, speaking of Mrs. J. J. Whitney's last meeting at Odd Fellows' Hall, on Sunday evening, says: "If any 'theater in this city had filled its house from pit to dome, and then wedged hundreds into the aisles, as did Mrs. Whitney, the spiritual medium, last night, there would have gone up a public complaint against the violation of a well-known city ordinance. However, it was the last of her meetings for the present, and it was difficult to restrain people until the height 'hall would absolutely accommodate no more. About four hundred were turned away.'"

—W. J. Colville's Theosophical instructions in San Jose continue to crowd Germania Hall with eager listeners. The subjects treated Feb. 1st were: "Practical Occultism, and its Advantages to the Busy World," and "A Study of the Sevenfold Constitution of Man." Numerous questions were fully answered after each address. Next Wednesday, Feb. 8th, at 2:30 P. M., W. J. Colville's remarks will be based on the inquiry, "How can we best develop the psychometric faculty?" And at 7:30 P. M. on "The Blessings, Uses, and Results of Suffering." Single admissions, twenty-five cents. GOLDEN GATE on sale at the door.

—A good sister, who says she is "only a farmer's wife," (as though that is not a position to be proud of),—and who has sent us several subscriptions from the neighborhood of Mill Village, Pa., under recent date, writes as follows: "Every subscriber I got for you is delighted with 'the paper, and there will be no trouble to get the half yearly subscribers to renew. When 'our northern winter subsides, I will be able to get around and get more for you, for I feel that 'is one way I can do a little good to my fellow mortals. I read your paper first of our five weeklies, as it is the most interesting, and I read portions to our circle, which we hold every Sunday evening. There are no Spiritualists, except our own family, within several miles, 'so I am always reading and lending my papers 'so that three of our neighbors are joining us in 'our circles, and I find your paper the best thing 'I can read to enlighten them upon the truths of 'Spiritualism.'"

LIBERTY AND IGNORANCE.—Another of the many evil consequences resulting from the emancipation of the Russian serfs without the enlightenment of education is just illustrated by a fearful crime. It is very plain that those wretched people do not understand the right of limitation, for they are said to believe themselves possessed, by virtue of the edict promulgated thirty years ago, of a right to the lands held by the nobility, and that only by stealth and fraud are they debared from their own. Hence it is not to be wondered at that these benighted beings seek foul means of obtaining their claims. At a late meeting held in the district of Tassar, Government of Pensa, it was decided to remove, by death, the agent of the estate adjoining that of some peasants, he being considered the only obstacle to their rightful possession of the land. The deed was done and thirty of them were indicted for murder; fourteen were condemned to death, and the whole college of elders and the head of the village administration to three or four years' imprisonment. The cost of punishing crime far exceeds that of education and moral institutions of discipline. But the old world goes round and round, and the idea seems to revolve with it, that when it is rid of a criminal it is done with him. Alas! what a sorry delusion!

DRAWING THE LINE.—The Masonic Orders of Canada are drawing taut the line between liquor traffic and associations therewith for its would-be members. It is proposed to exclude any saloon, restaurant, or tavern keeper, bartender, or any seller of spirituous or intoxicating liquors from the Order hereafter. It is to be made an offense, punishable by suspension or expulsion, for any member of the fraternity to recommend such persons for admission. While the above measure will be and do good, so far as it goes, it does not go far enough, since it does not prohibit intemperance in the members themselves. While we know sobriety is the rule of the Order, there are exceptions, and these should constitute an offense equal to those cases upon which prohibition is to be laid. This time-honored Order can be no too strict in its regulations of membership, and its continuance in these days of license and perverted liberty.

The Cause in Los Angeles.

EDITOR OF GOLDEN GATE.

Find enclosed post office order for two dollars and fifty cents for one years subscription for the "GOLDEN GATE." I would also state that I think the GOLDEN GATE is the best spiritual paper I know of. The Spiritualists of Los Angeles have started weekly meetings in the Odd Fellows hall. One evening we were favored by having Maud E. Lord, now Mrs. Drake, and also John Slater. Mrs. Drake announced that she had retired from the public platform, at least for the present. John Slater held two or three meetings and did well. We are patiently waiting for Mrs. Whitney and Dr. Rogers and Mr. Coville, all of whom I hope will be appreciated by the Spiritualists of Los Angeles. Yours, W. D. LOS ANGELES, Cal., Jan. 29, '88.

(Written for the Golden Gate.)

The Life Principle.

The magnetic aura or vital life principle, as it is called, by those who are interested in the science of life, on the spirit plane of the world, is little understood, but of the utmost importance to such as are investigating the cause of the phenomena, called spiritism as well as to such as are interested, in all theories pertaining to life itself.

It is as it were, the 'centre of life universal, and produces itself and reproduces itself, as it has power to do, whenever the germ life is to be developed, whether it be in the heart of a flower, or the creative germ of humanity itself. It has creation, expansion, or evolution, as its object; and when life quickening has commenced, it goes on increasing and demanding of nature all the help to be obtained from it till the nature of its object is exhausted, when it seeks higher development, by dropping off all material existence and bringing to bear the brightness of higher conditions, to develop or evolve it still farther. This is the mystery of life and death. Conditions being ready for the transformation of the germ, into apparent forms of life, the fulfilling power of magnetic life, commences the destruction of the lower form to develop the higher, and brings about as it were, the higher development so silently, that the mind only recognizes the resurrection of the higher form, through the natural senses, making it evident that a work has been performed so allied to the natural previously existing, it is almost impossible to tell what has caused the change, till the mind has realized that an unseen power of some sort has been at work, making the transformation not only possible but real. What this power is the non-observant mind is not prepared to say. That it is unseen and noiseless makes it no less powerful, but what it is, and why nature should thus go on repeating itself, is none the less answerable because dull minds declare themselves satisfied with their ignorance, and go on enjoying the result, without asking the key to the solution.

Life is uncertain, life is a mystery, is the answer on every side when the question is approached. And yet the natural law of God in this particular is just as easily explained, in this as in other important laws wherein we have only seen results without understanding the cause of the phenomena, producing those results. You may join hands with the ignorant, my wise friends, so long as you choose to scoff at the material facts as developed by Spiritualism in all their bearing. It may be to you nothing that magnetism has not developed your faculties to the comprehension of its forces, but the time will come, when the explanation of all the wonderful working of the vital life principle which pervades all matter, will seem as real to you, as to the philosopher when he discovered by the fall of an apple that the attraction of the earth, elegant gravitation, was nothing but the attraction of so called magnetism. The tendency of every thing to fall to the earth, when it once loses its equilibrium, is not accounted for, till we reach this theory, and the readiness of its acceptance, by the philosophers of earlier times, leads us to hope that the scientific world, may yet be induced to look farther, and thereby discover that through their own senses, developed through brain power, acted upon by magnetic aura, emanating from higher conditions of spiritual life directed towards them it may yet prove to them, that ignorance is lying at the bottom of that skepticism, which is now flooding the earth, and that the faintest light brought into the world, should not be scoffed at till a thorough examination of its quality as a possibility, had been made to prove its worthlessness or otherwise. It is the part of ignorance to scoff, the part of learning to examine, and as soon as a body of so-called learned men, refuse the light, no matter from whence it comes, it proves the fallacies, or rather perhaps the weakness of their theories, which dares not investigate whilst its own light is shining so dimly it yields little but darkness.

Give us light, but give that which lighteth the world, and not that which denies the right of investigation and belief to that only hedged in by science with its few known laws and their possible immutability. Give us help to divine, and if only in the action of the magnetic development by the ignorant Spiritualist, in his tipplings and rappings, let us thank him that His ways are not as our ways, and his laws not altogether past finding out.

C. E. S.

Spiritualism.

The Ruling Church, when it believed in Spiritualism, persecuted Spiritualism as witchcraft and necromancy. It ceased to persecute Spiritualism only when it ceased to believe in its vitality.

The skepticism, or infidelity of Protestantism shut the door to the Spirit world—declared the canon of scripture closed—declared that revelation had ceased. The Holy Scriptures—to be translated, revised and interpreted by the priesthood—remaining as the only guide and rule of faith and practice.

When Protestant infidelity had thus adjured present revelation—denied its very

existence for either miracle or mischief, denied the existence of ghosts, or disembodied spirits, it affirmed that the dead lay buried in the soil of earth till the last trumpet should sound.

Logically, Protestants did believe in the devils and his imps, as the source of witchcraft. They hung, burned and tortured men, women and children, as real spiritual mediums. Yet did not believe in Christ Prophets and Prophetesses, whom God raised up to rebuke their own sorceries and murders.

Protestantism is Infidelity—Atheism in its childhood. It was skepticism—Rationalism—not Christianity—that in the church finally stopped the persecution of Spiritualists, in *Old*, as in *New* England.

On the last trial for witchcraft a woman accused for walking on her head, Judge Mansfield decided that she could so walk, if she chose, as no English law was there by violated.

When the angel of Spiritualism has, by his great power, confounded church unbelief and infidelity, what will deter that church, if it possesses the civil power, from treating Spiritualism as witchcraft and necromancy?

With the same faith and the same power as of old, the church will make blood flow to the horses' bridles.

Spiritualism is furnishing the faith, and the church works with idiomorphic energy to marry the state to gain the power.

The people of these United States are like the dwellers upon this side of Mt. Vesuvius. They await the upheaval of the internal fires and forces that will spread desolation far and wide.

Let the Vesuvians remove from the mountain; and let the United States citizens remove all Bibles from public schools—all priests from public institutions—Legislative halls, courts, army and navy, and it will be well. Otherwise, it is only a matter of time, when all are crying Peace and Safety, that sudden and overwhelming destruction will come upon this great American Republic.—F. W. Evans.

(Written for the Golden Gate.)

Laying on of Hands.

We read in the "good book" that Christ, the apostles and the seventy, raised the dead, cast out devils, (evil spirits) healed the sick, and among other things, caused the lame to walk, and the deaf to hear. Fortunately for humanity the power by which these things were done in the past, exists to day; the details of how or why this is so, is not necessary to here explain. Some are natural healers from birth, while others become so from practice. But few if any on this coast have greater power in "laying on of hands," than Hon. Harvey M. Thompson, 969 Mission street, San Francisco.

The writer has been utterly deaf with one ear for over sixty-five years, and has been treated by Mr. Thompson with success. When he commenced the treatment some two months ago, I had no confidence that he could be of any service to me; but my hearing is nearly restored and I am daily improving, and I have no doubt but I will soon hear as well with the one ear as the other.

Mr. Thompson does not treat people for gain, but for the good he can do to suffering humanity. Neither do I write this to laud him, for his means and his position make it wholly unnecessary to be puffed through the press. I write that others may receive the benefit of his healing hand.

R. B. HALL.

OAKLAND, January 31, 1888.

GRANDMA GARFIELD is dead. She had strength of character, a good common sense mind, and was devoted to the church and her family. It was but natural that her pride should be enlisted for her illustrious son, whom she had, with the fondness of a mother's eye, seen pass from the canal tow-path to college, to a professor's chair in the college, to the halls of Congress, to the army as a general, to the senate chamber, and then to the Presidency of the United States. She idolized him while living, and never ceased to mourn for him when dead. The pathetic incident in the illness which just closed her life was her eagerness to die, saying continually, "I want to go to 'my Jimmy.'"

Advice to Mothers.

Mrs. WINDOL'S SLEEPING STREET should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural quiet sleep by relieving the child from pain, and the little sufferer awakes as "bright as a button." It is very pleasant to use. It soothes the child, cures colic, relieves all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

NOTICES OF MEETINGS.

W. J. COLVILLE LECTURES IN METAPHYSICAL College, Odd Fellows' Building, Market street, every Sunday in February, at 10:45 A. M. and 7:30 P. M. All seats free. Voluntary collection. Class in Spiritual Science at 7:30 P. M. Admission, 25 cents. Organist, Prof. Eckman. Soprano, Miss Marie Bishop.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet Sunday at 1 P. M., Washington Hall, 33 Eddy at Union. Free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 P. M. All are invited. Admission to none.

OAKLAND.—SPIRITUAL MEETINGS are held in Shattuck Hall, 453 Eighth Street, near Broadway, every Sunday. Conference Meeting at 10:30 A. M. Mediums' Meeting at 2 P. M. and Lecture at 7:30 P. M.

PUBLICATIONS.

A NEW DEPARTURE.

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[TITLE PAGE.]

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FORM OF REQUEST.

To those who may be disposed to contribute by word to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of request is suggested: "I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the use and dissemination of the cause of Spiritualism, ——— dollars."

Psychic Influence.

EDITOR OF GOLDEN GATE:

"What influence has the spirit world over the material world?" is the question selected for discussion by the adult class of the Children's Lyceum, First Society of Spiritualists, of this city, for next Sunday's meeting.

That the spirit world has a direct and potent influence on the material world is admitted by all who believe there is a spirit world; but as to how far spirits are permitted to control the actions of people in the flesh admits of a wide difference of opinion. Some go so far as to deny that a spirit can have any influence on the mind and actions of a truly positive man.

This question, like that of the Deity, lies shrouded in mystery, and we may only hope to gain a few glimpses of positive truth; nor can we expect to solve the problem with a single investigation. That each individual has in himself or herself a positive "I am," there can be very little doubt; and that "I am" will continue to grow and develop and become more and more individualized is pretty evident; yet we do know by experience that often when we think we are acting most ourselves we find that we are being the most led by others. The psychological influence that one person even in the flesh holds over another is frequently exemplified.

I know a man in Salem by the name of Leverage that was so much under the influence of a man by the name of Robb that the latter could will him to do whatever he pleased, and it was done. Mr. R. was a merchant. One day several of us were standing in front of Mr. R.'s store when Leverage was seen coming down the street, some four blocks away. Mr. R. said, "Gentlemen, let me show you what influence I have over that man; I will him to cross the street, come down on the other side, just opposite here. I will then have him stop, turn half round, and make an effort to enter the saloon, but I will not let him go in, but will make him retrace his steps, recross the street, come down the sidewalk to where we are, make him take no notice of us until he has passed us by; then I will him to turn suddenly about and come directly to us."

Of course we watched the movements of L. He did just as Mr. R. had designated, coming to us as he said he would. Mr. R. had such an influence over him that he could make him saddle his horse, ride into the country such distance as he pleased, and return as it suited him. This was carried to such an extent that Mr. R. had to use great caution not to influence the man, and finally succeeded in severing the influence altogether.

If this is true of those we call the living, how much more true and forcible may this not be with those who have fully entered the spirit world? The fact of mediumship is substantial proof of this assertion.

"Know, then, thyself,
Presume not God to scan.
The proper study of mankind is man."

Give ample scope to investigate, and the more we learn only reveals the more there is to learn, and the declaration that we are "fearfully and wonderfully made" becomes more and more apparent as we advance along the highway of life.

C. A. REED.

PORTLAND, OREGON, JAN. 24, 1888.

(Written for the Golden Gate.)

All Governed by Nature's Laws.

The infinite knows the secrets of all things, puts into action the most feeble as well as the most powerful forces, and constitutes beings adapted to worlds and ages. Nothing being able to place obstructions in the way of the manifestations of his power, therefore he requires of his creatures no crouching, servile humility, to enhance his glory or to induce his beneficence, for he governs all things by nature's universal laws, from the smallest mote to the millions of worlds and systems of worlds wheeling through space unlimited.

I conceive that all intelligent beings can but look with reverence and admiration upon the extent, majesty, sublimity, beauty and harmony of his creatures, and rejoice that they are parts of this stupendous whole "whose body nature is, and God the soul," being in common with the heathen Athenians and the inhabitants of all worlds, scintillations, emissions, or offsprings of God. "If offsprings, then sons, then heirs, heirs of God and joint heirs with Jesus Christ, to an inheritance eternal, undefiled, incorruptible and full of glory that fadeeth not away."

I for one have perfect confidence in the impartiality of that power that sends the rain, the sunshine, the cyclone and the blizzard alike upon the just and the unjust, and realize no necessity for the services of Wm. Erwin or any other expert criminal advocate to secure the favor of a loving father. Perhaps I may be called a Unitarian Universalist, one believing man is too good to damn him; but be assured that I antagonize no one's right to his belief, believing it my duty, as it is my pleasure, to concede to every one every privilege and right to free thought and expression that I claim for

myself. I think if all would thus do to others as they would have others do to them: we would obtain harmony in diversity. CHAS. WHITE.
ALEXANDER, Minn., Jan. 21, 1888.

REV. DR. I. M. ATWOOD, in the *Christian Leader*, says that a "profounder study of the causes of crime must lead any fair mind to the conclusion that the mode or the amount of punishment exerts far less influence on the commission of evil acts than the prevailing legal theories suppose. If it were possible to double the severity of the punishments for all crimes, we believe that in ten years it would be found to have produced no effect on the commission of crime. The springs of character must be reached to diminish crimes."

ALCOHOL is the most dreadful offspring which chemistry has bequeathed to us, and the day when the vinous fermentative process was understood and the still put into operation was the darkest and most fearful day in the history of mankind.—*Popular Science News*.

PUBLICATIONS.

THE CENTURY MAGAZINE.

With the November, 1887, issue *The Century* commences its thirty-fifth volume, with a regular circulation of almost 250,000. The War Papers and the Life of Lincoln increased its monthly edition by 100,000. The latter history having recited the events of Lincoln's early years, and given the necessary survey of the political condition of the country, reaches a new period, with which his secretaries were most intimately acquainted. Under the caption of

LINCOLN IN THE WAR,

the writers now enter on the more important part of their narrative, viz.: the early years of the War and President Lincoln's part therein.

SUPPLEMENTARY WAR PAPERS,

following the "battles series" by distinguished generals, will describe interesting features of army life, tunneling from Libby Prison, narratives of personal adventure, etc. General Sherman will write on "The Grand Strategy of the War."

KENNAN ON SIBERIA.

Except the Life of Lincoln and the War Articles, no more important series has ever been undertaken by *The Century* than this of Mr. Kennan's. With the previous preparation of four years' travel and study in Russia and Siberia, the author undertook a journey of 15,000 miles for the special investigation here required. An introduction from the Russian Minister of the Interior admitted him to the principal mines and prisons, where he became acquainted with some three hundred State exiles—Liberals, Nihilists, and others—and the series will be starting as well as accurate revelation of the exile system. The many illustrations by the artist and photographer, Mr. George A. Frost, who accompanied the author, will add greatly to the value of the articles.

A NOVEL BY EGLESTON

with illustrations will run through the year. Shorter novels will follow by Cable and Stockton. Shorter fictions will appear every month.

MISCELLANEOUS FEATURES

will comprise several illustrated articles on Ireland, by Charles De Kay; papers touching the field of Sunday-School Lessons, illustrated by E. L. Wilson; Wild Western Life, by Theodore Roosevelt; the English Cathedral, by Mrs. Rensselaer, with illustrations by Pennell; Dr. Buckley's valuable papers on Dreams, Spiritualism, and Clairvoyance; essays in criticism, art, travel, and biography; poems; cartoons, etc.

By special offer numbers for the past year (containing the Lincoln history) may be secured with the year's subscription from November, 1887, twenty-four issues in all, for \$6.00, or, with the last year's numbers handsomely bound, \$7.50.

Published by *The Century Co.*, 33 East 17th street, New York.

ST. NICHOLAS FOR YOUNG FOLKS.

Since its first issue, in 1873, this magazine has maintained, with undiminished recognition, the position it took at the beginning,—that of being the most excellent juvenile periodical ever printed. The best known names in literature were on its list of contributors from the start.—Byron, Longfellow, Thomas Hughes, George MacDonald, Bertie, Bayard Taylor, Frances Hodgson Burnett, James T. Fields, John G. Whittier; indeed the list is so long that it would be easier to list the few authors who have not contributed to "the world's child magazine."

THE EDITOR, MARY MAPES DODGE, author of "Hans Brinker; or, The Silver Skates," and other popular books for young folks,—and for grown-up folks,—too, has a remarkable faculty for knowing and entertaining children. Under her skillful leadership, *St. Nicholas* brings to thousands of homes, on both sides of the water, knowledge and delight.

ST. NICHOLAS IN ENGLAND.

It is not alone in America that *St. Nicholas* has made its great success. The London *Times* says: "It is above anything we produce in the same line." The *Scottish* says: "There is no magazine that can successfully compete with it."

THE COMING YEAR OF ST. NICHOLAS.

The fifteenth year begins with the number for November, 1887, and the publishers can announce: Serial and short stories by Mrs. Frances Hodgson Burnett, Frank R. Stockton, H. H. Boyesen, Joel Chandler Harris, J. T. Trowbridge, Col. Richard M. Johnson, Louisa M. Alcott, Prof. Alfred Church, William H. Rideing, Washington Gladden, Harriet Prescott Spofford, Amelia E. Barr, Frances Crockett Bayly, Harriet Upton, and many others. Edmund Alton will write a series of papers on the "Routine of the Republic,"—how the President works at the White House, and how the affairs of the Treasury, the State and War Departments, etc., are conducted; Joseph O'Brien, a well known Australian journalist, will describe "The Great Island Continent;" Elizabeth Robins Pennell will tell of "London Christmas Pantomimes" (Alice in Wonderland, etc.); John Burroughs will write about "Wonderland Tales with Young Folk," etc., etc. Mrs. Burnett's short serial will be the editor says, a worthy successor to her famous "Little Lord Fauntleroy," which appeared in *St. Nicholas*.

Why not try *St. Nicholas* this year for the young people in the house? Begin with the November number. Send \$3.00, or subscribe through booksellers and newsdealers. *The Century Co.*, 33 East 17th street, New York.

(Written for the Golden Gate.)

"A Goose not Far Off."

Bob Ingersoll points out a great many mistakes made by Moses; but Moses never began to make such mistakes as does that journal which professes to be liberal, spiritual, progressive, and philanthropic, yet, by innuendo and base insinuation, seeks to destroy the confidence and good opinion of the public in our best and most reliable mediums.

The business of a journal is to give to its patrons such matters of interest and information as will instruct, elevate, and ennoble humanity, and not to make attacks upon any person's private or public character unless absolute necessity on the part of society demands it. Editors should remember that their patrons have brains, common sense, and are not likely to take the *ipse dixit* of any one, not even talented writers unless they can see something more than narrow-minded prejudice and jealousy as the foundation of their attacks.

Some feel, when they mount the chair editorial, that their cranial capacity is greatly increased, and that they should be accepted as absolute authority on all matters; that they have the right to tear down and destroy private characters without being questioned. That where they cry fraud the public should all respond amen. In fact, some assume it to be their high prerogative to sit in judgment upon all persons, and criticize and condemn without the least regard to truth, decency, or the opinion of the general public. Our philosophy teaches the broadest charity for one another, and those who set themselves up as the exponents and expounders of the same should practice its precepts as well as to declare them.

Nothing detracts more from the beauty of our belief than for our journals to talk about kindness, sympathy, love, and sweet charity, and at the same time be spitting forth the most venomous epithets and slanders that their minds can invent and their pens write. Let us all try and practice what we preach.

It is an unwise bird, no matter what its name, that dips its o-pinions in the dirty pool of base insinuation and then flaps its wings and scatters its filth upon others of equally fine feathers and beautiful plumage. When pigeons and doves coo away, and nothing but squawks are heard, look out; a goose is not far off.

C. C. P.

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